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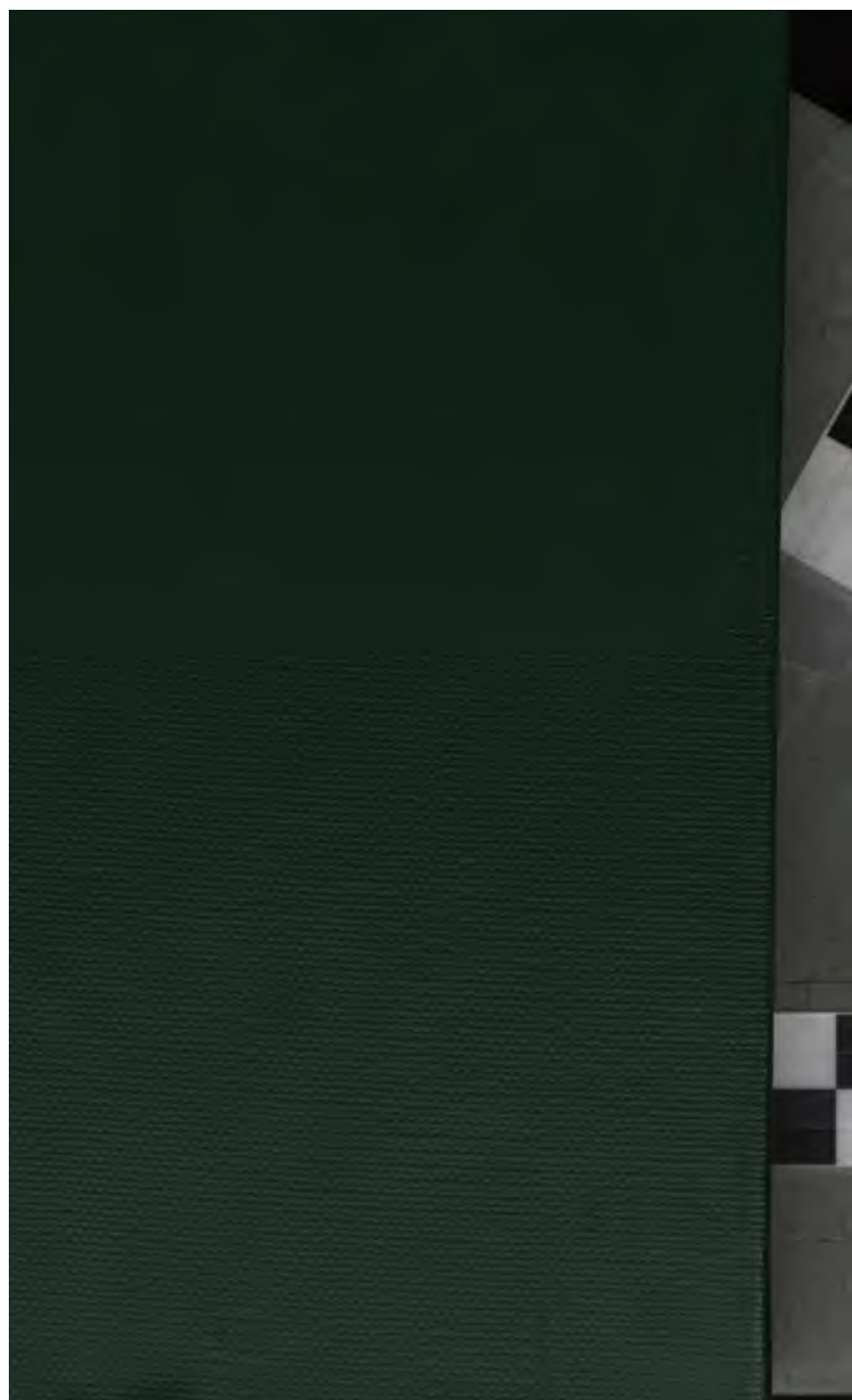
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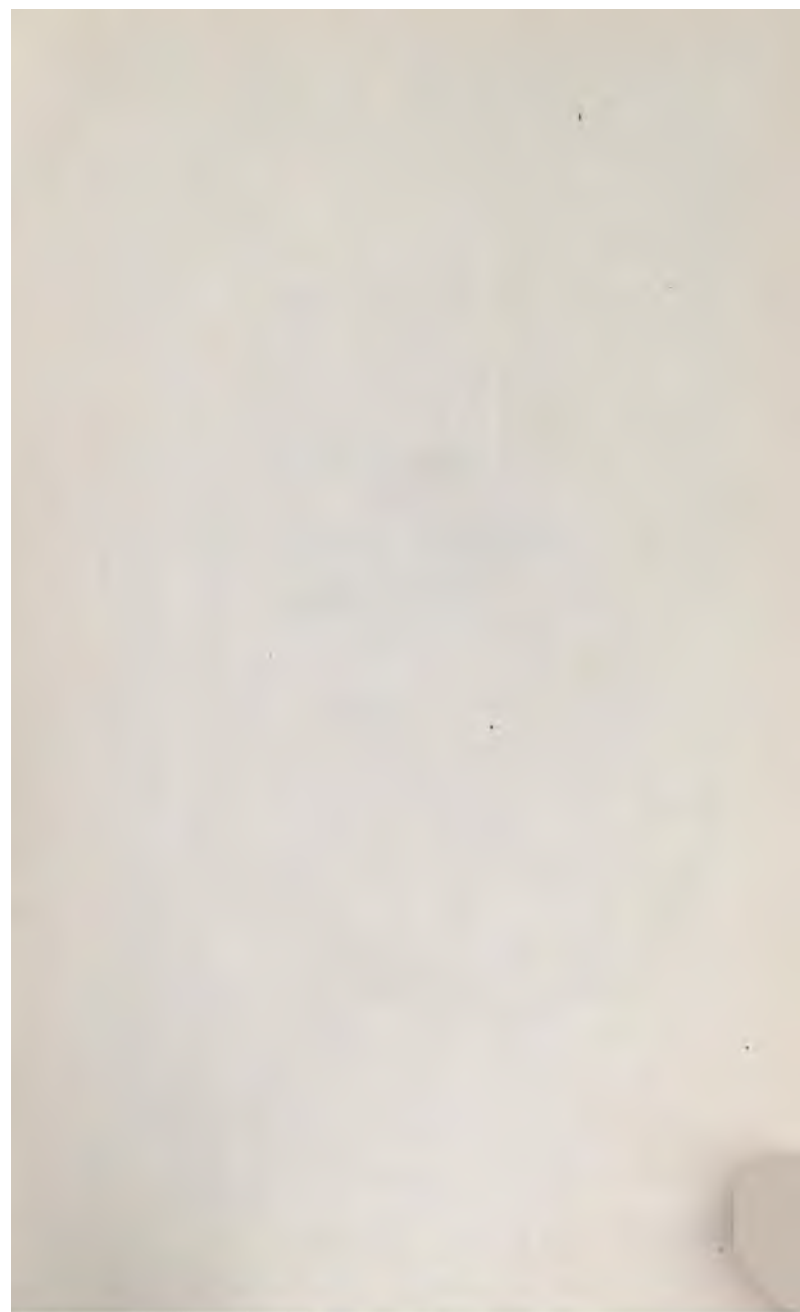
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WALDEN
BY
HENRY DAVID THOREAU
IN TWO VOLUMES
VOLUME I





Henry D. Thoreau

WALDEN
Or, Life in the Woods
BY
HENRY DAVID THOREAU



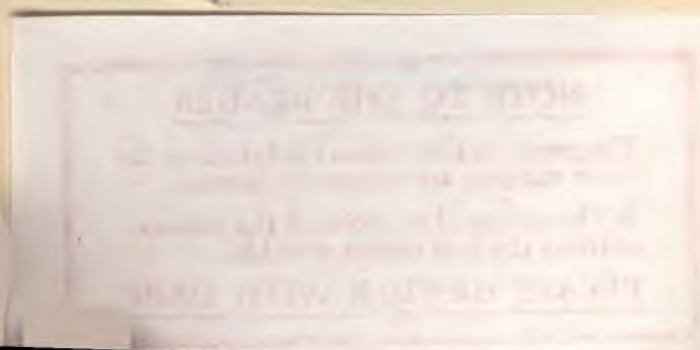
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WALDEN
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BY
HENRY DAVID THOREAU



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WALDEN

BY

HENRY D. THOREAU

//

WITH AN INTRODUCTION BY BRADFORD TORREY

Illustrated with Photographures

IN TWO VOLUMES

I



BOSTON AND NEW YORK
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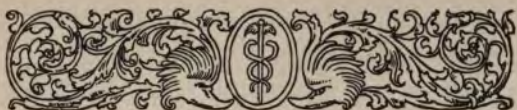
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INTRODUCTION

THE world likes eccentric people. Not that it wishes to like them; it would feel very differently about them if it could; its prejudices are all in favor of conformity; but the world is never its own master. A worshiper of routine and precedent, it has, nevertheless, a natural relish for variety, and is diverted, like a child, at the sight of something unexpected and out of the common. Its wisdom is prudence. Its rule of life is to keep on the safe side. Follow the path, it says; take no risks. Yet it admires audacity, independence, originality, and, after the event, applauds nothing so much as a violation of its own maxims. Even those who never dream of doing anything that they have not seen some one else do before them are attracted by the sight of a man who consults his own mind; who may surprise you at any moment with a new idea; for whom to-day's thought is as good

as yesterday's, and his own thought as credible as one found in a book.

Here, in part, is the secret of Thoreau's perennial attractiveness. He is so much his own man; and there is so much *in* him, as the common expression has it. Nobody can tell what he will say next. There is no placing him in a niche and expecting him to stay there. The label put on him to-day will need revision to-morrow. He is so reasonable in many respects, and yet so inconsistent, and so different from the rest of us!

He changed little. From first to last, for aught that appears, he held the same philosophy. He had no awakening, no conversion. His career, inward and outward, was straight as a furrow. The principle of his life was simplicity, — simplicity and economy. But his simplicity was more of a riddle than another man's complexity.

To begin with, he was a person of strong common sense, handy and practical to the last degree; a capital man to have in the house, as housekeepers say. If something was to be done, he was the one to do it. And it was sure to be done well. When he drove a nail, it would hold. He had an unshakable belief in the everlasting relation

of cause and effect, — a kind of sanity not half so general as is commonly assumed ; he never dreamed of getting something for nothing. Yet he was a transcendentalist, and though he was an expert surveyor, an excellent gardener, a skillful pencil-maker, and many things beside, he was supposed by his neighbors to deal mostly in moonshine.

In industry, as in frugality, he was a thoroughbred New Englander. Few men in Concord wasted fewer hours. He knew an Irishman, he says, who rose at half past four in the morning, milked twenty-eight cows, and so on to the end of the chapter. "Thus he keeps his virtue in him," says Thoreau, "if he does not add to it; and he regards me as a gentleman able to assist him; but if I ever get to be a gentleman, it will be by working after my fashion harder than he does." To his mind a man was bound to be doing something, if it were only marking time in a treadmill. Yet the man who preached thus, and practiced accordingly, was given to spending half of every day wandering about the fields, or rowing on the river.

A naturalist railing against science; an

idealist with all the "faculty" of a whittling Yankee; a free-thinking Puritan; a Stoic who sucked sweetness out of all his sensations; a paradox from beginning to end: such was the author of "Walden;" and the world, which is itself a paradox without knowing it, will not soon be done with puzzling itself about him.

Henry David Thoreau was born in Concord, Massachusetts, July 12, 1817. His grandfather, John Thoreau, came from the island of Jersey to America in 1773. He married in Boston, in 1781, a Miss Jane Burns, a Scotchwoman, and in 1800 went to live in Concord. His son, John Thoreau, Junior, married Miss Cynthia Dunbar, also a Scotchwoman, — a New England clergyman's daughter, — and by her had four children, two sons and two daughters, the third of whom, and the second son, was Henry David. A year or so after Henry's birth the family moved to Chelmsford, Massachusetts, and later to Boston; but in 1823 they returned to Concord, and there Henry lived till his death, in 1862. Of mixed blood, largely French and Scotch, the author of "Walden" felt himself, nevertheless, a pure New Englander, — a Concord man, native and proper

to the soil, — and pronounced his name accordingly, as if it had been the adjective “thorough.”

The American history of the family extends over little more than a century: from 1773, when John Thoreau, Senior, arrived in Boston, to 1881, when Maria Thoreau, the last of his children, died in Bangor, Maine, having outlived all the younger bearers of the name.¹

John Thoreau, the elder, we are told, carried on a successful business in Boston, on Long Wharf. His son was bred to the same occupation, but having failed in it, resorted to pencil-making, — an industry already established in Concord, — at which he prospered well enough to leave his family with a “competency” at his death. So Maria Thoreau informed Mr. Sanborn in 1878; but it is probable that the word “competency” is to be taken in some pretty modest sense.

The few anecdotes of Henry Thoreau’s boyhood that have come down to us show him to have been already of a self-respecting and rather stoical turn of mind; not choosing to go to heaven, since he could not

¹ According to Mr. Salt, the family is now extinct also in Jersey.

take his sled with him, and when falsely accused of theft, answering once for all with a simple denial. It was like the Thoreau of a later time, certainly, to tell the truth and then shut his lips.

The temperaments of the boy's father and mother were strongly contrasted. The father is described by Mr. Sanborn as "a small, deaf, and unobtrusive man," "grave and silent, but inwardly cheerful and social." Mrs. Thoreau, on the other hand, was by all accounts of a peculiarly vivacious temper: "very much of a person," says Dr. Edward Waldo Emerson, "by no means negative; of Scotch ancestry, a Dunbar, with characteristic keenness, ready wit, economy, and skill of fence with her tongue, all of which, as well as strong family affection, her son Henry inherited from her." Withal, it is interesting to know, on the same excellent authority, that she "had a great love of nature. It was her constant habit to take her children afield while they were very young. She first directed their attention to birds and flowers, and she and her daughters always had beautiful flowers in a great south window at home during the winter." She was a "notable housewife," Dr. Emerson

adds, "keeping an excellent table by her skill and taste, even at a time when the family were largely denying themselves butter and sugar that money might be laid by for the boys' education; and, for all that, she always made home agreeable, not letting herself be drowned in housekeeping and family cares." Like her son after her, she had a friendly way with children. "I can testify to her exceeding kindness and hospitality to young people, to whom she was a most entertaining hostess," says Dr. Emerson; "for although she talked fast and much, her wit and mimicry and memory were admirable."¹ After this testimony to Mrs. Thoreau's qualities, it is not difficult to understand why the neighbors of the family always maintained that Henry was "clear Dunbar." The son, too, held strong opinions, not only about questions of philosophy and politics, but about persons; and these opinions he expressed on occasion with pungency and freedom. What else were opinions for? And he, as well as his mother, was of a social turn. He professed, to be

¹ These quotations, made by permission from a letter of Dr. Emerson's, will give most readers a new idea of Mrs. Thoreau.

sure, never to have found "the companion that was so companionable as solitude;" a bold saying, at which some readers will sneer, and others grow angry, though there was never a studious, thoughtful man but in certain moods could say the same; but he professed, also, that he was naturally no hermit, and loved society "as much as most." "He enjoyed common people," says Channing. "He came to know the inside of every farmer's house and head, his pot of beans, and mug of hard cider. Never in too much hurry for a dish of gossip, he could sit out the oldest frequenter of the bar-room, and was alive from top to toe with curiosity." All of which will not be deemed inconsistent with a two years' life in a woodland hermitage, except by those who demand of human nature a measure of self-consistency that was never in the Maker's plan.

Of the Thoreau household, as a whole, Mr. Sanborn has drawn a pleasing picture.

"Helen, the oldest child, born in 1812, was an accomplished teacher. John, the elder son, born in 1814, was one of those lovely and sunny natures which infuse affection in all who come within their range; and Henry, with his peculiar strength and

independence of soul, was a marked personage among the few who would give themselves the trouble to understand him. Sophia, the youngest child, born in 1819, had, along with her mother's lively and dramatic turn, a touch of art; and all of them, whatever their accidental position for the time, were superior persons. . . . The household of which they were living and thoughtful members (let one be permitted to say who was for a time domesticated there) had, like the best families everywhere, a distinct and individual existence, in which each person counted for something. . . . To meet one of the Thoreaus was not the same as to encounter any other person who might happen to cross your path. Life to them was something more than a parade of pretensions, a conflict of ambitions, or an incessant scramble for the common objects of desire. . . . Without wealth, or power, or social prominence, they still held a rank of their own, in scrupulous independence, and with qualities that put condescension out of the question."

At sixteen Henry Thoreau entered Harvard College, the other members of the family cheerfully making sacrifices to that end. His collegiate career, a phrase at which

he always smiled, was undistinguished. He carried away no honors, though President Quincy afterward certified that "his rank was high as a scholar in all the branches," and seems to have made few friends; but he did much reading, and to much purpose, in books of his own choice. One of his fellow students remembers him "in the college yard, with downcast thoughtful look intent, as if he were searching for something;¹ always in a green coat, — green because the authorities required black, I suppose."

He was graduated in the regular course at twenty. Then came at once the question of a livelihood. For a time he tried teaching, the first resort of young scholars; but he soon made up his mind against it as too wasteful of time and energy, and seems before long to have settled down upon the conviction, more than once expressed in his books, and consistently adhered to in his practice, that for a scholar bound to remain a scholar — that is, a learner — there is no resource so good as light manual labor. Cut

¹ "Even in the boat he had a wary, transitory air, his eyes on the outlook, — perhaps there might be ducks, or the Blondin turtle, or an otter, or sparrows." — W. E. Channing.

your expenses down till you need to earn little, and earn that little by days' work, not years' work, with the hands. This, for substance, was his industrial creed. "Regular" work of any kind, "salaried" work, so called, involves a relinquishment of independence such as would have been fatal to Thoreau's scheme of life. As for getting a living without earning it, that was something that never entered into his thoughts.

For supporting himself according to his method, — working only when money was needed, — he possessed some very special advantages over the common run of scholars. He had as many trades as fingers, he said. If a few dollars were required, he took a job at surveying, or made lead pencils, or built a fence or a boat, or grafted a neighbor's fruit trees, or planted a garden. Whatever else he was, he was a born mechanic, "very competent," as Emerson says of him, "to live in any part of the world." In a railway car he displayed such address in dealing with an obstinate window that a fellow passenger offered to hire him on the spot; an anecdote which goes with sundry others to show that Thoreau habitually dressed and looked more like a "laboring man" than a scholar.

If he was "competent to live in any part of the world," he was peculiarly fitted to live in Concord. The fates had been kind to him. The lines had fallen to him in pleasant places; he wished no goodlier heritage. He left Concord only for brief seasons, and always returned to it gladly. Here he soon began in earnest to do his own work: thinking, reading, walking, and keeping a journal,—a journal out of which his books were to be made.

For the furtherance of this work, a temporary withdrawal to the woods had been under contemplation by Thoreau for several years. Nothing could have been more natural and less surprising for a young man of his tastes and purposes. The dream, at least, was inevitable. It was not his alone. His friends and associates, the band of earnest transcendentalists whose headquarters, so to speak, were in Concord, were also planning a separation from the world. They thought, however, of a life in common, and made their experiments accordingly,—at Brook Farm and Fruitlands,—with what success or want of success need not here be estimated. Thoreau wished no share in these Utopian partnerships. His dream was

of individual independence. "As for their communities," he says, with characteristic freedom of speech, "I think I had rather keep bachelor's hall in hell than go to board in heaven." His heart was set upon a hermitage. He "suspected any enterprise in which two were engaged together." "When the sticks prop one another, none, or only one, stands erect." And in another place he jots down the same thought thus: "No fruit will ripen on the common."

As early as October, 1841, Margaret Fuller writes to him, as of something already talked about: "Let me know whether you go to the lonely hut;" and two months later Thoreau wrote in his diary: "I want to go soon and live away by the pond, where I shall hear only the wind whispering among the reeds." His friends, he added, were curious to know what he would do when he got there; but he thought it would be "employment enough to watch the progress of the seasons." For a time he coveted the Hollowell farm, a retired spot near the river, some two miles from the village; and according to his own whimsical account of the affair,—which the reader must take more or less seriously, as he can,—he even

went so far as to negotiate for its purchase. At the last moment, fortunately, the owner's wife changed her mind and refused to sign the deed ("every man has such a wife," is Thoreau's comment), and the bargain failed. So near did he come to owning a landed estate; but he "never got his fingers burned by actual possession." Not that he loved the Hollowell farm less; "I retained the landscape," he says, "and have since annually carried off what it yielded without a wheelbarrow;" but he was saved from becoming a "serf of the soil;" he had the good of the land, and yet his poverty was not damaged.

He lost the Hollowell farm, but he kept his dream, and in March, 1845, he borrowed Alcott's axe and began cutting down trees on land belonging to Emerson on the shore of Walden Pond. In May the house was "raised," Alcott, Curtis, and others assisting, and on the 4th of July Thoreau celebrated his independence by moving into it. There he lived for something more than two years. There he edited (put together out of his journals and out of the pages of "The Dial") his first book, "A Week on the Concord and Merrimack Rivers;" and there he

lived (and partly wrote) his second book, "Walden, or Life in the Woods."

The latter work, the one with which we have here particularly to do, may be called the record of a personal and experimental treatment of the poor scholar's question, the question which Thoreau himself had been compelled to face on leaving college: How shall I get my living and still have time to live? There is much else in the book, of course, — Thoreau was a journalizer, and a journalizer is ever discursive, — but this is its core, as we may say; this it is that gives it the comparative unity and concreteness which have greatly assisted its popularity. That it is the best known and most widely enjoyed of all Thoreau's books is not to be doubted. Whether it is intrinsically better than the *Week* and the volumes of the *Journal* is a point about which readers may be allowed and expected to differ, not only with one another, but sometimes with themselves.

Like every real book, "Walden" is for its own hours and its own minds; a book for those who love books, for those who love nature, for those who love courageous thinking, courageous acting, and all sturdy, manly virtues; a book to be read through; a book,

also, to be read in parts, as one uses a manual of devotion ; a tonic book in the truest sense ; a book against meanness, conformity, timidity, discouragement, unbelief ; a book easily conceived of as marking an era in a reader's life ; a book for the individual soul against the world. Its author believed in "a life of simplicity, independence, magnanimity and trust ;" in an "economy of living which is synonymous with philosophy ;" in "the poverty that enjoys true wealth." His literary creed was stoical, like his personal tastes. Reading, in his view, was, or ought to be, "a noble, intellectual exercise." He did not wish to be lulled asleep ; nor would he suffer his life to be taken by newspapers and novels. Perhaps his taste was narrow. He believed in books that call for alertness, books that a man must "stand on tiptoe to read ;" books that deal with high themes simply ; books "solidly done," not "cursed with a style."

He aimed to make his own work conform to these standards. "Good writing," he thinks, "will be obedience to conscience," with no "particle of will or whim ;" and it will only be done with pains. "The most transient and passing remark must be re-

considered by the writer, made sure and warranted, as if the earth had rested on its axis to back it." In his writing, as truly as in his daily living, he practiced economy. He knew the secret of strength, and trimmed his sentences close. The end of language is not display, but expression. To that end he studied words; but before that, and better than that, he had an instinct for them. He liked such as are "well naturalized or rooted." Some men, he says, have a peculiar relish for bad words. "They will pick you out of a thousand the still-born, the falsettos, the wing-clipt and lame." Not so did Thoreau. His English is of the soundest, caught, as Lowell said, "at its living source." Yet the word, carefully as he might choose it, was never for itself, but for the end he had in view. When he describes a man or an act, you see the man himself, not the description, and the thing is done on the spot. Read, for instance, in "Walden," the story of the hounds, the hunter, and the fox. The excellences of his writing are fundamental excellences, classical excellences, good always and everywhere, — strength, vitality, simplicity; and, with the rest, a comfortable, companionable something, for which

it is hard to find a name, a pervasive naturalness or homeliness, which of itself goes far to make a book good to live with. With such virtues, elemental, universal, perennial, independent of time and fashion, his work may well serve as a wholesome corrective for those who, misled by current judgment,—itself misled by the accidents of the hour,—look up to men like Pater and Meredith (named only as examples), both of whom, despite their high qualities, not for a moment in dispute here, are as bad models as a young writer could find in a lifelong search. To have a “style,” let passing criticism say what it will, is not of necessity to practice a total abstinence from the accepted forms of natural every-day speech. Studious refinements and affectations, deep-seeming obscurities, sentences that call for a dark lantern, to quote a word of Mr. Henley’s, excessive niceties and crying originalities, these may do much for a man, without doubt; but they will never make him a classic.

Primarily, as we have said, “Walden” is a dealing with a question of personal economy: How to live so as not to waste one’s life in trying to save it. It is one of Thoreau’s originalities that he believed, and

acted upon his belief, that this almost universal necessity of self-support might be made one of the pleasures of existence. It is a "grave question," he tells his friend Blake; "yet it is a sweet and inviting question." He wished not to shirk it. "None have so pleasant a time as they who in earnest seek to earn their bread. It is true actually as it is true really; it is true materially as it is true spiritually, that they who seek honestly and sincerely, with all their hearts and lives and strength, to earn their bread, do earn it, and it is sure to be very sweet to them." And several years afterward, writing to the same friend, he recurs to the same question. "Are you in want of amusement nowadays?" he asks. "Then play a little at the game of getting a living. There never was anything equal to it. Do it temperately, though, and don't sweat."

On this point, as on all others, he had scant patience with snivelers. Patience with other men's weaknesses is not one of the stoical virtues. "We are too often told of the pursuit of knowledge under difficulties," he declares. "Let us hear the other side of the story. Why should not the scholar, if he is really wiser than the multi-

tude, do coarse work now and then? . Why not let his greater wisdom enable him to do without things?" A pertinent inquiry. For his own part, he has maintained himself for five years by manual labor, "not getting a cent from any other quarter or employment;" and "the toil has occupied so few days," he goes on to say, "perhaps a single month, spring and fall each, that I must have had more leisure than any of my brethren for study and literature." In this period of five years were included the two years and more spent at Walden, — "in a fairly good cabin, plastered and warmly covered." "There," he says, "I earned all I needed, and kept to my own affairs. During that time my weekly outlay was but seven and twenty cents; and I had an abundance of all sorts." How he accomplished this feat, and what the "abundance of all sorts" was, the reader may discover, if he can, in the pages of "Walden." The secret is largely in that innocent phrase, "doing without things;" one of the arts of life concerning which Thoreau could profess, without boasting, "I speak as an expert."

The reader may discover the secret if he can, we say; for Thoreau, with all the sim-

plicity and directness of his literary style, is not always given to excessive plainness of meaning. He trusts the reader to "pardon some obscurities." "There are more secrets in my trade than in most men's," he tells us. He hides himself in parables and exaggerations, like a greater teacher before him. Without profanity he might have said, "He that hath ears to hear, let him hear." One of his valued friends complained that much of his writing was "mystical." Why could not Thoreau, having common sense, write always in plain English; "*teach* men in detail how to live a simple life, etc."? To which Thoreau responded — not to the complainant, but to somebody else — by a resort to the clouds. He had no scheme, he protested, no designs on men. In short, he repeated, less plainly, what he had said in the beginning of "Walden" itself, that his teaching was only for those who could take it. Others would but stretch the seams of the coat in putting it on.

This much is certain: he wished no imitators. It was no part of his purpose that men in general should live apart in huts. He preached no crusade, or none of that kind. He went to Walden, for a longer or

shorter period, as things should turn out, "to transact some private business with the fewest obstacles," not to set an example for others to follow. For one thing, he said, by the time they were ready to follow it, he should very likely be doing something else. Besides which, he desired that there should be "as many different people in the world as possible."

At the same time, he made no concealment of his belief that most of his neighbors, who were "said to live in Concord," were living foolishly, spending money for that which was not bread, and their labor for that which could never satisfy a man's craving. He had "traveled a good deal in Concord," and he knew that men were living in a vain show. How they should free themselves, he would not take upon himself to say; but he would tell his own experience, and crow over it as lustily as any chanticleer. The root of men's trouble lay in mistaking the nature of good; in preferring the outward; in making life to consist in an abundance of *things*; in brief, the error sprang from a lack of simplicity and faith. The formula of life had become too complicated. To get a pair of shoe-strings a man

speculated in herds of cattle. Each must have as many needless "goods" as his neighbor, and kept himself poor in the struggle to acquire them; "as if a man were to complain of hard times because he could not afford to buy him a crown!" From such a slavery, as degrading as it is uncomfortable, let us be delivered at any price. "He was a lucky fox that left his tail in the trap."

"I preferred some things to others," said Thoreau; and those few words, rightly considered, are the sufficient explanation of his peculiar manner of life. If other men liked to be industrious for industry's sake or to keep themselves out of mischief, if they must have rich carpets and delicate cookery at the expense of personal servitude, he had nothing to say. *De gustibus non est disputandum.* He had his own life to live and meant to enjoy it rather than its accidents. If this was selfish, he did not mind. His neighbors were all so charitable that he hoped one man might be allowed to go his own way and fulfill his own destiny. By such a course, indeed, he might really be doing his fellows the highest service. A Newfoundland dog will pull a drowning man out of a ditch, but it takes something better than a dog to set an

example of real goodness. Philanthropy—of the Newfoundland dog type—is already sufficiently appreciated. Let the world learn to value its spiritual fathers and mothers rather than its dear old uncles and aunts; to welcome instruction in righteousness rather than to be forever asking alms.

Thoreau's treatment of this question, How to live, and what to live for, makes, as we have said, the core of his book; but some readers, or readers in some moods, may enjoy better still the chapters in which he deals with his own every-day life at Walden. Though he dwelt in the woods, he was but two miles from the village, and had many visitors. "Men of almost every degree of wit called on me in the migrating season," he says; and many of them he turned to admirable literary account. The best of them in this respect was not Alcott, nor Channing; nor the town paupers, "good for fencing-stuff;" nor the runaway slave, whom Thoreau "helped to forward toward the north star;" nor the ministers, "who could not bear all kinds of opinions;" nor Mrs. —, who discovered somehow that the solitary's sheets were not so clean as they might have been; nor the old hunter with a long

tongue, who came once a year to bathe in the pond; nor the Lexington man who arrived, one day, to inquire for a lost hound, but could hardly listen to Thoreau's answer, he was so eager to ask, "What do you do here?" None of these were so good, when ground into paint, as the Canadian wood-chopper and post-maker. He, if any of Thoreau's men, is among the immortals.

Better than most of these human visitors, from the point of view of Thoreau's enjoyment and use of them, at all events, were his "brute neighbors:" the brown thrasher, that encouraged him in his garden, where he was "making the earth say beans instead of grass;" the nighthawks and the hawks, which he leaned on his hoe to watch in their soarings; the phoebe that built her nest in his shed, and the grouse that led her brood past his windows; the wild mouse that nibbled cheese from between the hermit's fingers; the squirrels, "singularly frivolous and whimsical," that stepped on his shoe, and the chickadees that alighted on the armful of wood he was carrying; the hares that came round the door to pick up the potato parings, and then, when the door was opened, went off "with a squeak and a

bounce;" the "silly loon," with its laugh like a demon's and its howl like a wolf's, silly, but too cunning for its pursuer, nevertheless. These and many more he has put into his book, not to forget the ants that waged a battle in his woodpile, a battle which he has narrated with such wonderful particularity and sympathy. "Concord Fight!" he exclaims. "Two killed on the patriots' side and Luther Blanchard wounded! Why, here every ant was a Buttrick — 'Fire! for God's sake, fire!' — and thousands shared the fate of Davis and Hosmer!" Even in a woodpile there is matter for an epic, if genius be there to look on. This battle, he informs us, "took place in the Presidency of Polk, five years before the passage of Webster's Fugitive Slave Bill."

There is no finer quality in "Walden," perhaps, than the skill with which small happenings are made worthy to stand on the same page with passages of large philosophy. The seeing eye and the recording pen — to these there are no trifles; or, if there are, they are such things as the newspapers chronicle, the day's "events," so called. If the hermit had no other com-

pany, there was always the pond, apt for any mood: now to be sounded patiently with a line; now to be curiously studied as to its mysterious rise and fall, or its changes of temperature; now to be dreamed over by the poet's imagination. It was the best of good neighbors. "Of all the characters I have known," says Thoreau, who loved nothing better than a piece of affectionate hyperbole, "perhaps Walden wears best, and best preserves its purity. Many men have been likened to it, but few deserve that honor."

Walden was not alone. White Pond, more beautiful still, lay not far off in one direction, and Flint's Pond in another. And if the reader desires to see Thoreau in his fieriest mood, white-hot with indignation, let him turn to the page or two in which the "unclean and stupid farmer" who gave his name to this "sky water," though his "presence perchance cursed all the shore," is held up at arm's length and lashed with scorn. "I go not there to see him nor to hear of him; who never *saw* it, who never bathed in it, who never loved it, who never protected it, who never spoke a good word for it, nor thanked God he had made it."

In general, it must be acknowledged,

Thoreau seems to have found his fellow men either irritating or amusing. With them for his theme, he is apt to become satirical. Paupers, half-wits, idlers, and ne'er-do-wells, for these he owned a liking; as he did also for men of good parts and little cultivation, half-wild men, fitting naturally into a wild landscape. Farmers, he declared in so many words, were respectable and interesting to him in proportion as they were poor. As for the beauty of a "model farm," he "would as lief see a patent churn and a man turning it." Other philosophers and moralists have professed similar views, of course, but in these later times, when so much has been discovered that was unknown in Judea, the attitude strikes us as peculiar and almost novel. When Thoreau went to the village of an afternoon, as he did every few days, to hear the news, — "which, taken in homœopathic doses, is really as refreshing in its way as the rustle of leaves or the peeping of frogs" (a grave concession that), — he found it comparable to a muskrat colony which he visited on other days in the river meadows. He went to both places on a natural historical errand, to observe the habits of the colonists. Between him and the vil-

lagers it was probably a drawn battle. They thought him a queer one, and he was not backward about returning the compliment. They wondered how he could bear to live alone, and he wondered how they could bear to live so near to each other. It was mainly a want of courage, he thought, that restrained them from a life of separate independence. For his own part, he had a great deal of company in his house, especially in the morning, when nobody called.

What he felt upon this subject he gave utterance to with all frankness. "I confess," he says in one of his letters, "that it is rare that I rise to sentiment in my relations to men, — ordinarily to a mere patient, or may be wholesome, good-will." He could *imagine* something more, but is speaking of things as they are. But if he talks thus about his fellows, he can be equally unsparing with himself. He is himself only a kind of scarecrow, — "a bundle of straw in a man's clothing, with a few bits of tin to sparkle in the sun dangling about me, as if I were hard at work there in the field." "Do not waste any reverence on my attitude," he charges a correspondent, who, we may guess, had been rather profuse in his

protestations. "I merely manage to sit up where I have dropped. I am sure that my acquaintances mistake me. They ask my advice on high matters, but they do not know even how poorly on't I am for hats and shoes. I have hardly a shift. Just as shabby as I am in my outward apparel, ay, and more lamentably shabby, am I in my inward substance. If I should turn myself inside out, my rags and meanness would indeed appear. I am something to him that made me, undoubtedly, but not much to any other that he has made." Let utterances of this kind be remembered in his favor when he seems, as he sometimes does, to be exalting himself above his weaker brethren, — who must live near a doctor, poor things, and can hardly venture to go a-huckleberrying without taking a medicine-chest along; who are still a little afraid of the dark, although Christianity and candles have been introduced.

It is to be remembered always that "Walden" is a young man's book. A philosopher of thirty may be pardoned for holding the truth somewhat stiffly; finding the ideal truer than the actual, and his own faith a surer guide than other people's experience. At that age the earnest soul still believes it

possible to live according to one's inner light. With added years, of course, there come added wisdom and a tempering of desire. We no longer expect the moon for a plaything. The thought of personal perfection mostly ceases to haunt us. Our mood has grown humbler, and we wear an easier yoke. We have learned to take things as they are, to feel less confidence in our own intuitions and more respect for traditional and collective opinion. Both outward and inward things are seen in a different light from what formerly shone on them. If we read the same Bible, we give it another interpretation. We have a more practical scale of values. We no longer cultivate poverty as a garden herb; on the whole, as we now think, a good house and money in the bank are more desirable. Nothing is quite so good or quite so bad as we used to imagine. With years we have learned toleration, especially of things evil.

Whether Thoreau would ever have arrived at this pitch of catholicity is more than any one can say; he died before the age of ripeness; but perhaps he was likelier to settle more and more firmly upon his first conviction. As he said of the yew-tree,

"flexibility is not known for one of his qualities." When he went to Walden, at all events, he was still in the enthusiasm of youth and the pride of idealism. It was not the good that he wanted, but the best. He would sell his clothes and keep his thoughts. Nothing that men called prosperity could allure him; nothing that they called adversity could daunt him. He believed in the certainties. No guesswork for him. "There is solid bottom everywhere;" and he meant to find it and build on it. "Better than love, than money, than fame, give me truth," he could say; and again he said, "Say what you have to say, not what you ought." He would not be strangled by consistency, nor enslaved to the past. "You must make tracks into the Unknown," he avers. "That is what you have your board and clothes for." Nothing in his life as a hermit became him better than the manner of his leaving it when the time came. How serenely and bravely he sums up its results:—

"I learned this, at least; that if one advances confidently in the direction of his dreams, and endeavors to live the life which he has imagined, he will meet with a success unexpected in common hours. He will put

some things behind, will pass an invisible boundary ; new, universal, and more liberal laws will begin to establish themselves around and within him ; or the old laws be expanded, and interpreted in his favor in a more liberal sense, and he will live with the license of a higher order of beings. In proportion as he simplifies his life, the laws of the universe will appear less complex, and solitude will not be solitude, nor poverty poverty, nor weakness weakness. If you have built castles in the air, your work need not be lost ; that is where they should be. Now put the foundations under them."

Listen also to the following confession of faith written, in a letter to Mr. Blake, six months after the close of his sojourn at the pond : —

"My actual life is a fact in view of which I have no occasion to congratulate myself ; but for my faith and aspiration I have respect. It is from these that I speak. Every man's position is in fact too simple to be described. I have sworn no oath. I have no designs on society, or nature, or God. I am simply what I am, or I begin to be that. I *live* in the *present*. I only remember the past, and anticipate the future. I love to live.

I love reform better than its modes. There is no history of how bad became better. I believe something, and there is nothing else but that. I know that I am. I know that another is who knows more than I, who takes interest in me, whose creature, and yet whose kindred, in one sense, am I. I know that the enterprise is worthy. I know that things work well. I have heard no bad news."

The man who wrote thus might be pardoned for exaggeration, for mysticism, for sharpness of speech, though these were a thousandfold more and worse than are to be found anywhere in Thoreau's books. To call him a prig, or an idler, or a shirk, is not to damage *him*. No doubt he had his imperfections. No doubt, too, they were of a kind to be easily turned to ridicule. All virtue is attended by its shadow. Thoreau knew this, not only as a general truth, but as a truth specially applicable to himself. His independence, his individuality, were not without an obverse side. "I am perhaps more willful than others," he wrote in his diary. "I sometimes seem to myself to owe all my little success, all for which men commend me, to my vices." But he was not

for that reason to be deterred from following his own path. What other path should he follow? It was foolish for him to live in a hut in the woods, men said, — as if they knew the difference between folly and wisdom! But meanwhile he lived there, and wrote his book; and though it is early yet to talk of American classics, or even, perhaps, of American literature, it is beginning to be evident that Time, the ultimate critic, has taken Thoreau's part, and is very unlikely to forget him in the day of final award.

BRADFORD TORREY.

*I do not propose to write an ode to dejection, but to
brag as lustily as chanticleer in the morning, standing
on his roost, if only to wake my neighbors up.*



WALDEN

I

ECONOMY

WHEN I wrote the following pages, or rather the bulk of them, I lived alone, in the woods, a mile from any neighbor, in a house which I had built myself, on the shore of Walden Pond, in Concord, Massachusetts, and earned my living by the labor of my hands only. I lived there two years and two months. At present I am a sojourner in civilized life again.

I should not obtrude my affairs so much on the notice of my readers if very particular inquiries had not been made by my townsmen concerning my mode of life, which some would call impertinent, though they do not appear to me at all impertinent, but, considering the circumstances, very natural and pertinent. Some have asked what I got to eat ; if I did not feel lonesome ; if

I was not afraid ; and the like. Others have been curious to learn what portion of my income I devoted to charitable purposes ; and some, who have large families, how many poor children I maintained. I will therefore ask those of my readers who feel no particular interest in me to pardon me if I undertake to answer some of these questions in this book. In most books, the *I*, or first person, is omitted ; in this it will be retained ; that, in respect to egotism, is the main difference. We commonly do not remember that it is, after all, always the first person that is speaking. I should not talk so much about myself if there were anybody else whom I knew as well. Unfortunately, I am confined to this theme by the narrowness of my experience. Moreover, I, on my side, require of every writer, first or last, a simple and sincere account of his own life, and not merely what he has heard of other men's lives ; some such account as he would send to his kindred from a distant land ; for if he has lived sincerely, it must have been in a distant land to me. Perhaps these pages are more particularly addressed to poor students. As for the rest of my readers, they will accept such portions

as apply to them. I trust that none will stretch the seams in putting on the coat, for it may do good service to him whom it fits.

I would fain say something, not so much concerning the Chinese and Sandwich Islanders as you who read these pages, who are said to live in New England; something about your condition, especially your outward condition or circumstances in this world, in this town, what it is, whether it is necessary that it be as bad as it is, whether it cannot be improved as well as not. I have travelled a good deal in Concord; and everywhere, in shops, and offices, and fields, the inhabitants have appeared to me to be doing penance in a thousand remarkable ways. What I have heard of Bramins sitting exposed to four fires and looking in the face of the sun; or hanging suspended, with their heads downward, over flames; or looking at the heavens over their shoulders "until it becomes impossible for them to resume their natural position, while from the twist of the neck nothing but liquids can pass into the stomach;" or dwelling, chained for life, at the foot of a tree; or measuring with their bodies, like caterpillars, the breadth of vast empires; or standing on one leg on the tops

of pillars, — even these forms of conscious penance are hardly more incredible and astonishing than the scenes which I daily witness. The twelve labors of Hercules were trifling in comparison with those which my neighbors have undertaken ; for they were only twelve, and had an end ; but I could never see that these men slew or captured any monster or finished any labor. They have no friend Iolas to burn with a hot iron the root of the hydra's head, but as soon as one head is crushed, two spring up.

I see young men, my townsmen, whose misfortune it is to have inherited farms, houses, barns, cattle, and farming tools ; for these are more easily acquired than got rid of. Better if they had been born in the open pasture and suckled by a wolf, that they might have seen with clearer eyes what field they were called to labor in. Who made them serfs of the soil ? Why should they eat their sixty acres, when man is condemned to eat only his peck of dirt ? Why should they begin digging their graves as soon as they are born ? They have got to live a man's life, pushing all these things before them, and get on as well as they can. How many a poor immortal soul have I met

well nigh crushed and smothered under its load, creeping down the road of life, pushing before it a barn seventy-five feet by forty, its Augean stables never cleansed, and one hundred acres of land, tillage, mowing, pasture, and wood-lot! The portionless, who struggle with no such unnecessary inherited encumbrances, find it labor enough to subdue and cultivate a few cubic feet of flesh.

But men labor under a mistake. The better part of the man is soon ploughed into the soil for compost. By a seeming fate, commonly called necessity, they are employed, as it says in an old book, laying up treasures which moth and rust will corrupt and thieves break through and steal. It is a fool's life, as they will find when they get to the end of it, if not before. It is said that Deucalion and Pyrrha created men by throwing stones over their heads behind them : —

*Inde genus durum sumus, experiensque laborum,
Et documenta damus quæ simus origine nati.*

Or, as Raleigh rhymes it in his sonorous way, —

“From thence our kind hard-hearted is, enduring pain
and care,
Approving that our bodies of a stony nature are.”

So much for a blind obedience to a blundering oracle, throwing the stones over their heads behind them, and not seeing where they fell.

Most men, even in this comparatively free country, through mere ignorance and mistake, are so occupied with the factitious cares and superfluously coarse labors of life that its finer fruits cannot be plucked by them. Their fingers, from excessive toil, are too clumsy and tremble too much for that. Actually, the laboring man has not leisure for a true integrity day by day; he cannot afford to sustain the manliest relations to men; his labor would be depreciated in the market. He has no time to be anything but a machine. How can he remember well his ignorance — which his growth requires — who has so often to use his knowledge? We should feed and clothe him gratuitously sometimes, and recruit him with our cordials, before we judge of him. The finest qualities of our nature, like the bloom on fruits, can be preserved only by the most delicate handling. Yet we do not treat ourselves nor one another thus tenderly.

Some of you, we all know, are poor, find

it hard to live, are sometimes, as it were, gasping for breath. I have no doubt that some of you who read this book are unable to pay for all the dinners which you have actually eaten, or for the coats and shoes which are fast wearing or are already worn out, and have come to this page to spend borrowed or stolen time, robbing your creditors of an hour. It is very evident what mean and sneaking lives many of you live, for my sight has been whetted by experience; always on the limits, trying to get into business and trying to get out of debt, a very ancient slough, called by the Latins *æs alienum*, another's brass, for some of their coins were made of brass; still living, and dying, and buried by this other's brass; always promising to pay, promising to pay, to-morrow, and dying to-day, insolvent; seeking to curry favor, to get custom, by how many modes, only not state-prison offences; lying, flattering, voting, contracting yourselves into a nutshell of civility, or dilating into an atmosphere of thin and vaporous generosity, that you may persuade your neighbor to let you make his shoes, or his hat, or his coat, or his carriage, or import his groceries for him; making your-

selves sick, that you may lay up something against a sick day, something to be tucked away in an old chest, or in a stocking behind the plastering, or, more safely, in the brick bank; no matter where, no matter how much or how little.

I sometimes wonder that we can be so frivolous, I may almost say, as to attend to the gross but somewhat foreign form of servitude called Negro Slavery, there are so many keen and subtle masters that enslave both North and South. It is hard to have a Southern overseer; it is worse to have a Northern one; but worst of all when you are the slave-driver of yourself. Talk of a divinity in man! Look at the teamster on the highway, wending to market by day or night; does any divinity stir within him? His highest duty to fodder and water his horses! What is his destiny to him compared with the shipping interests? Does not he drive for Squire Make-a-stir? How godlike, how immortal, is he? See how he cowers and sneaks, how vaguely all the day he fears, not being immortal nor divine, but the slave and prisoner of his own opinion of himself, a fame won by his own deeds. Public opinion is a weak tyrant compared with

our own private opinion. What a man thinks of himself, that it is which determines, or rather indicates, his fate. Self-emancipation even in the West Indian provinces of the fancy and imagination, — what Wilberforce is there to bring that about? Think, also, of the ladies of the land weaving toilet cushions against the last day, not to betray too green an interest in their fates! As if you could kill time without injuring eternity.

The mass of men lead lives of quiet desperation. What is called resignation is confirmed desperation. From the desperate city you go into the desperate country, and have to console yourself with the bravery of minks and muskrats. A stereotyped but unconscious despair is concealed even under what are called the games and amusements of mankind. There is no play in them, for this comes after work. But it is a characteristic of wisdom not to do desperate things.

When we consider what, to use the words of the catechism, is the chief end of man, and what are the true necessities and means of life, it appears as if men had deliberately chosen the common mode of living because

they preferred it to any other. Yet they honestly think there is no choice left. But alert and healthy natures remember that the sun rose clear. It is never too late to give up our prejudices. No way of thinking or doing, however ancient, can be trusted without proof. What everybody echoes or in silence passes by as true to-day may turn out to be falsehood to-morrow, mere smoke of opinion, which some had trusted for a cloud that would sprinkle fertilizing rain on their fields. What old people say you cannot do you try and find that you can. Old deeds for old people, and new deeds for new. Old people did not know enough once, perchance, to fetch fresh fuel to keep the fire a-going; new people put a little dry wood under a pot, and are whirled round the globe with the speed of birds, in a way to kill old people, as the phrase is. Age is no better, hardly so well, qualified for an instructor as youth, for it has not profited so much as it has lost. One may almost doubt if the wisest man has learned anything of absolute value by living. Practically, the old have no very important advice to give the young, their own experience has been so partial, and their lives have been such mis-

erable failures, for private reasons, as they must believe ; and it may be that they have some faith left which belies that experience, and they are only less young than they were. I have lived some thirty years on this planet, and I have yet to hear the first syllable of valuable or even earnest advice from my seniors. They have told me nothing, and probably cannot tell me anything to the purpose. Here is life, an experiment to a great extent untried by me ; but it does not avail me that they have tried it. If I have any experience which I think valuable, I am sure to reflect that this my Mentors said nothing about.

One farmer says to me, " You cannot live on vegetable food solely, for it furnishes nothing to make bones with ; " and so he religiously devotes a part of his day to supplying his system with the raw material of bones ; walking all the while he talks behind his oxen, which, with vegetable-made bones, jerk him and his lumbering plough along in spite of every obstacle. Some things are really necessities of life in some circles, the most helpless and diseased, which in others are luxuries merely, and in others still are entirely unknown.

The whole ground of human life seems to some to have been gone over by their predecessors, both the heights and the valleys, and all things to have been cared for. According to Evelyn, "the wise Solomon prescribed ordinances for the very distances of trees; and the Roman prætors have decided how often you may go into your neighbor's land to gather the acorns which fall on it without trespass, and what share belongs to that neighbor." Hippocrates has even left directions how we should cut our nails; that is, even with the ends of the fingers, neither shorter nor longer. Undoubtedly the very tedium and ennui which presume to have exhausted the variety and the joys of life are as old as Adam. But man's capacities have never been measured; nor are we to judge of what he can do by any precedents, so little has been tried. Whatever have been thy failures hitherto, "be not afflicted, my child, for who shall assign to thee what thou hast left undone?"

We might try our lives by a thousand simple tests; as, for instance, that the same sun which ripens my beans illumines at once a system of earths like ours. If I had remembered this it would have prevented

some mistakes. This was not the light in which I hoed them. The stars are the apexes of what wonderful triangles! What distant and different beings in the various mansions of the universe are contemplating the same one at the same moment! Nature and human life are as various as our several constitutions. Who shall say what prospect life offers to another? Could a greater miracle take place than for us to look through each other's eyes for an instant? We should live in all the ages of the world in an hour; ay, in all the worlds of the ages. History, Poetry, Mythology! — I know of no reading of another's experience so startling and informing as this would be.

The greater part of what my neighbors call good I believe in my soul to be bad, and if I repent of anything, it is very likely to be my good behavior. What demon possessed me that I behaved so well? You may say the wisest thing you can, old man, — you who have lived seventy years, not without honor of a kind, — I hear an irresistible voice which invites me away from all that. One generation abandons the enterprises of another like stranded vessels.

I think that we may safely trust a good

deal more than we do. We may waive just so much care of ourselves as we honestly bestow elsewhere. Nature is as well adapted to our weakness as to our strength. The incessant anxiety and strain of some is a well-nigh incurable form of disease. We are made to exaggerate the importance of what work we do; and yet how much is not done by us! or, what if we had been taken sick? How vigilant we are! determined not to live by faith if we can avoid it; all the day long on the alert, at night we unwillingly say our prayers and commit ourselves to uncertainties. So thoroughly and sincerely are we compelled to live, reverencing our life, and denying the possibility of change. This is the only way, we say; but there are as many ways as there can be drawn radii from one centre. All change is a miracle to contemplate; but it is a miracle which is taking place every instant. Confucius said, "To know that we know what we know, and that we do not know what we do not know, that is true knowledge." When one man has reduced a fact of the imagination to be a fact to his understanding, I foresee that all men will at length establish their lives on that basis.

Thoreau's Birthplace

— 3601 —
— 1880 —



Let us consider for a moment what most of the trouble and anxiety which I have referred to is about, and how much it is necessary that we be troubled, or at least careful. It would be some advantage to live a primitive and frontier life, though in the midst of an outward civilization, if only to learn what are the gross necessities of life and what methods have been taken to obtain them; or even to look over the old day-books of the merchants, to see what it was that men most commonly bought at the stores, what they stored, that is, what are the grossest groceries. For the improvements of ages have had but little influence on the essential laws of man's existence: as our skeletons, probably, are not to be distinguished from those of our ancestors.

By the words, *necessary of life*, I mean whatever, of all that man obtains by his own exertions, has been from the first, or from long use has become, so important to human life that few, if any, whether from savageness, or poverty, or philosophy, ever attempt to do without it. To many creatures there is in this sense but one necessary of life, Food. To the bison of the prairie it is a few inches of palatable grass, with

water to drink ; unless he seeks the Shelter of the forest or the mountain's shadow. None of the brute creation requires more than Food and Shelter. The necessities of life for man in this climate may, accurately enough, be distributed under the several heads of Food, Shelter, Clothing, and Fuel ; for not till we have secured these are we prepared to entertain the true problems of life with freedom and a prospect of success. Man has invented, not only houses, but clothes and cooked food ; and possibly from the accidental discovery of the warmth of fire, and the consequent use of it, at first a luxury, arose the present necessity to sit by it. We observe cats and dogs acquiring the same second nature. By proper Shelter and Clothing we legitimately retain our own internal heat ; but with an excess of these, or of Fuel, that is, with an external heat greater than our own internal, may not cookery properly be said to begin ? [Darwin] the naturalist, says of the inhabitants of Tierra del Fuego, that while his own party, who were well clothed and sitting close to a fire, were far from too warm, these naked savages, who were farther off, were observed, to his great surprise, "to be streaming with

perspiration at undergoing such a roasting." So, we are told, the New Hollander goes naked with impunity, while the European shivers in his clothes. Is it impossible to combine the hardiness of these savages with the intellectualness of the civilized man? According to Liebig, man's body is a stove, and food the fuel which keeps up the internal combustion in the lungs. In cold weather we eat more, in warm less. The animal heat is the result of a slow combustion, and disease and death take place when this is too rapid; or for want of fuel, or from some defect in the draught, the fire goes out. Of course the vital heat is not to be confounded with fire; but so much for analogy. It appears, therefore, from the above list, that the expression, *animal life*, is nearly synonymous with the expression, *animal heat*; for while Food may be regarded as the Fuel which keeps up the fire within us, — and Fuel serves only to prepare that Food or to increase the warmth of our bodies by addition from without, — Shelter and Clothing also serve only to retain the *heat* thus generated and absorbed.

The grand necessity, then, for our bodies, is to keep warm, to keep the vital heat in

us. What pains we accordingly take, not only with our Food, and Clothing, and Shelter, but with our beds, which are our night-clothes, robbing the nests and breasts of birds to prepare this shelter within a shelter, as the mole has its bed of grass and leaves at the end of its burrow! The poor man is wont to complain that this is a cold world; and to cold, no less physical than social, we refer directly a great part of our ills. The summer, in some climates, makes possible to man a sort of Elysian life. Fuel, except to cook his Food, is then unnecessary; the sun is his fire, and many of the fruits are sufficiently cooked by its rays; while Food generally is more various, and more easily obtained, and Clothing and Shelter are wholly or half unnecessary. At the present day, and in this country, as I find by my own experience, a few implements, a knife, an axe, a spade, a wheelbarrow, etc., and for the studious, lamplight, stationery, and access to a few books, rank next to necessities, and can all be obtained at a trifling cost. Yet some, not wise, go to the other side of the globe, to barbarous and unhealthy regions, and devote themselves to trade for ten or twenty years, in order that

they may live, — that is, keep comfortably warm, — and die in New England at last. The luxuriously rich are not simply kept comfortably warm, but unnaturally hot ; as I implied before, they are cooked, of course *à la mode*.

Most of the luxuries, and many of the so-called comforts of life, are not only not indispensable, but positive hindrances to the elevation of mankind. With respect to luxuries and comforts, the wisest have ever lived a more simple and meagre life than the poor. The ancient philosophers, Chinese, Hindoo, Persian, and Greek, were a class than which none has been poorer in outward riches, none so rich in inward. We know not much about them. It is remarkable that *we* know so much of them as we do. The same is true of the more modern reformers and benefactors of their race. None can be an impartial or wise observer of human life but from the vantage ground of what *we* should call voluntary poverty. Of a life of luxury the fruit is luxury, whether in agriculture, or commerce, or literature, or art. There are nowadays professors of philosophy, but not philosophers. Yet it is admirable to profess because it was once

admirable to live. To be a philosopher is not merely to have subtle thoughts, nor even to found a school, but so to love wisdom as to live according to its dictates, a life of simplicity, independence, magnanimity, and trust. It is to solve some of the problems of life, not only theoretically, but practically. The success of great scholars and thinkers is commonly a courtier-like success, not kingly, not manly. They make shift to live merely by conformity, practically as their fathers did, and are in no sense the progenitors of a nobler race of men. But why do men degenerate ever? What makes families run out? What is the nature of the luxury which enervates and destroys nations? Are we sure that there is none of it in our own lives? The philosopher is in advance of his age even in the outward form of his life. He is not fed, sheltered, clothed, warmed, like his contemporaries. How can a man be a philosopher and not maintain his vital heat by better methods than other men?

When a man is warmed by the several modes which I have described, what does he want next? Surely not more warmth of the same kind, as more and richer food, larger

and more splendid houses, finer and more abundant clothing, more numerous incessant and hotter fires, and the like. When he has obtained those things which are necessary to life, there is another alternative than to obtain the superfluities; and that is, to adventure on life now, his vacation from humbler toil having commenced. The soil, it appears, is suited to the seed, for it has sent its radicle downward, and it may now send its shoot upward also with confidence. Why has man rooted himself thus firmly in the earth, but that he may rise in the same proportion into the heavens above? — for the nobler plants are valued for the fruit they bear at last in the air and light, far from the ground, and are not treated like the humbler esculents, which, though they may be biennials, are cultivated only till they have perfected their root, and often cut down at top for this purpose, so that most would not know them in their flowering season.

I do not mean to prescribe rules to strong and valiant natures, who will mind their own affairs whether in heaven or hell, and perchance build more magnificently and spend more lavishly than the richest, without ever impoverishing themselves, not knowing how

they live, — if, indeed, there are any such, as has been dreamed ; nor to those who find their encouragement and inspiration in precisely the present condition of things, and cherish it with the fondness and enthusiasm of lovers, — and, to some extent, I reckon myself in this number ; I do not speak to those who are well employed, in whatever circumstances, and they know whether they are well employed or not ; — but mainly to the mass of men who are discontented, and idly complaining of the hardness of their lot or of the times, when they might improve them. There are some who complain most energetically and inconsolably of any, because they are, as they say, doing their duty. I also have in my mind that seemingly wealthy, but most terribly impoverished class of all, who have accumulated dross, but know not how to use it, or get rid of it, and thus have forged their own golden or silver fetters.

If I should attempt to tell how I have desired to spend my life in years past, it would probably surprise those of my readers who are somewhat acquainted with its actual history ; it would certainly astonish those who know nothing about it. I will only hint at

some of the enterprises which I have cherished.

In any weather, at any hour of the day or night, I have been anxious to improve the nick of time, and notch it on my stick too ; to stand on the meeting of two eternities, the past and future, which is precisely the present moment ; to toe that line. You will pardon some obscurities, for there are more secrets in my trade than in most men's, and yet not voluntarily kept, but inseparable from its very nature. I would gladly tell all that I know about it, and never paint "No Admittance" on my gate.

I long ago lost a hound, a bay horse, and a turtle-dove, and am still on their trail. Many are the travellers I have spoken concerning them, describing their tracks and what calls they answered to. I have met one or two who had heard the hound, and the tramp of the horse, and even seen the dove disappear behind a cloud, and they seemed as anxious to recover them as if they had lost them themselves.

To anticipate, not the sunrise and the dawn merely, but, if possible, Nature herself! How many mornings, summer and winter, before yet any neighbor was stir-

ring about his business, have I been about mine! No doubt, many of my townsmen have met me returning from this enterprise, farmers starting for Boston in the twilight, or woodchoppers going to their work. It is true, I never assisted the sun materially in his rising, but, doubt not, it was of the last importance only to be present at it.

So many autumn, ay, and winter days, spent outside the town, trying to hear what was in the wind, to hear and carry it express! I well-nigh sunk all my capital in it, and lost my own breath into the bargain, running in the face of it. If it had concerned either of the political parties, depend upon it, it would have appeared in the Gazette with the earliest intelligence. At other times watching from the observatory of some cliff or tree, to telegraph any new arrival; or waiting at evening on the hill-tops for the sky to fall, that I might catch something, though I never caught much, and that, manna-wise, would dissolve again in the sun.

For a long time I was reporter to a journal, of no very wide circulation, whose editor has never yet seen fit to print the bulk of my contributions, and, as is too common

with writers, I got only my labor for my pains. However, in this case my pains were their own reward.

For many years I was self-appointed inspector of snow storms and rain storms, and did my duty faithfully ; surveyor, if not of highways, then of forest paths and all across-lot routes, keeping them open, and ravines bridged and passable at all seasons, where the public heel had testified to their utility.

I have looked after the wild stock of the town, which give a faithful herdsman a good deal of trouble by leaping fences ; and I have had an eye to the unfrequented nooks and corners of the farm ; though I did not always know whether Jonas or Solomon worked in a particular field to-day ; that was none of my business. I have watered the red huckleberry, the sand cherry and the nettle tree, the red pine and the black ash, the white grape and the yellow violet, which might have withered else in dry seasons.

In short, I went on thus for a long time (I may say it without boasting), faithfully minding my business, till it became more and more evident that my townsmen would not after all admit me into the list of town officers, nor make my place a sinecure with

a moderate allowance. My accounts, which I can swear to have kept faithfully, I have, indeed, never got audited, still less accepted, still less paid and settled. However, I have not set my heart on that.

Not long since, a strolling Indian went to sell baskets at the house of a well-known lawyer in my neighborhood. "Do you wish to buy any baskets?" he asked. "No, we do not want any," was the reply. "What!" exclaimed the Indian as he went out the gate, "do you mean to starve us?" Having seen his industrious white neighbors so well off, — that the lawyer had only to weave arguments, and by some magic wealth and standing followed, — he had said to himself: I will go into business; I will weave baskets; it is a thing which I can do. Thinking that when he had made the baskets he would have done his part, and then it would be the white man's to buy them. He had not discovered that it was necessary for him to make it worth the other's while to buy them, or at least make him think that it was so, or to make something else which it would be worth his while to buy. I too had woven a kind of basket of a delicate texture, but I had not made it worth any one's while to

buy them. Yet not the less, in my case, did I think it worth my while to weave them, and instead of studying how to make it worth men's while to buy my baskets, I studied rather how to avoid the necessity of selling them. The life which men praise and regard as successful is but one kind. Why should we exaggerate any one kind at the expense of the others ?

Finding that my fellow-citizens were not likely to offer me any room in the court house, or any curacy or living anywhere else, but I must shift for myself, I turned my face more exclusively than ever to the woods, where I was better known. I determined to go into business at once, and not wait to acquire the usual capital, using such slender means as I had already got. My purpose in going to Walden Pond was not to live cheaply nor to live dearly there, but to transact some private business with the fewest obstacles ; to be hindered from accomplishing which for want of a little common sense, a little enterprise and business talent, appeared not so sad as foolish.

I have always endeavored to acquire strict business habits ; they are indispensable to every man. If your trade is with the Celes-

tial Empire, then some small counting house on the coast, in some Salem harbor, will be fixture enough. You will export such articles as the country affords, purely native products, much ice and pine timber and a little granite, always in native bottoms. These will be good ventures. To oversee all the details yourself in person; to be at once pilot and captain, and owner and underwriter; to buy and sell and keep the accounts; to read every letter received, and write or read every letter sent; to superintend the discharge of imports night and day; to be upon many parts of the coast almost at the same time, — often the richest freight will be discharged upon a Jersey shore; — to be your own telegraph, unweariedly sweeping the horizon, speaking all passing vessels bound coastwise; to keep up a steady despatch of commodities, for the supply of such a distant and exorbitant market; to keep yourself informed of the state of the markets, prospects of war and peace everywhere, and anticipate the tendencies of trade and civilization, — taking advantage of the results of all exploring expeditions, using new passages and all improvements in navigation; — charts to be

studied, the position of reefs and new lights and buoys to be ascertained, and ever, and ever, the logarithmic tables to be corrected, for by the error of some calculator the vessel often splits upon a rock that should have reached a friendly pier, — there is the untold fate of La Perouse; — universal science to be kept pace with, studying the lives of all great discoverers and navigators, great adventurers and merchants, from Hanno and the Phœnicians down to our day; in fine, account of stock to be taken from time to time, to know how you stand. It is a labor to task the faculties of a man, — such problems of profit and loss, of interest, of tare and tret, and gauging of all kinds in it, as demand a universal knowledge.

I have thought that Walden Pond would be a good place for business, not solely on account of the railroad and the ice trade; it offers advantages which it may not be good policy to divulge; it is a good post and a good foundation. No Neva marshes to be filled; though you must everywhere build on piles of your own driving. It is said that a flood-tide, with a westerly wind, and ice in the Neva, would sweep St. Petersburg from the face of the earth.

As this business was to be entered into without the usual capital, it may not be easy to conjecture where those means, that will still be indispensable to every such undertaking, were to be obtained. As for Clothing, to come at once to the practical part of the question, perhaps we are led oftener by the love of novelty and a regard for the opinions of men, in procuring it, than by a true utility. Let him who has work to do recollect that the object of clothing is, first, to retain the vital heat, and secondly, in this state of society, to cover nakedness, and he may judge how much of any necessary or important work may be accomplished without adding to his wardrobe. Kings and queens who wear a suit but once, though made by some tailor or dressmaker to their majesties, cannot know the comfort of wearing a suit that fits. They are no better than wooden horses to hang the clean clothes on. Every day our garments become more assimilated to ourselves, receiving the impress of the wearer's character, until we hesitate to lay them aside, without such delay and medical appliances and some such solemnity even as our bodies. No man ever stood the lower in my estimation for having a patch

in his clothes ; yet I am sure that there is greater anxiety, commonly, to have fashionable, or at least clean and unpatched clothes, than to have a sound conscience. But even if the rent is not mended, perhaps the worst vice betrayed is improvidence. I sometimes try my acquaintances by such tests as this, — Who could wear a patch, or two extra seams only, over the knee? Most behave as if they believed that their prospects for life would be ruined if they should do it. It would be easier for them to hobble to town with a broken leg than with a broken pantaloons. Often if an accident happens to a gentleman's legs, they can be mended ; but if a similar accident happens to the legs of his pantaloons, there is no help for it ; for he considers, not what is truly respectable, but what is respected. We know but few men, a great many coats and breeches. Dress a scarecrow in your last shift, you standing shiftless by, who would not soonest salute the scarecrow? Passing a cornfield the other day, close by a hat and coat on a stake, I recognized the owner of the farm. He was only a little more weather-beaten than when I saw him last. I have heard of a dog that barked at every stranger who ap-

proached his master's premises with clothes on, but was easily quieted by a naked thief. It is an interesting question how far men would retain their relative rank if they were divested of their clothes. Could you, in such a case, tell surely of any company of civilized men which belonged to the most respected class? When Madam Pfeiffer, in her adventurous travels round the world, from east to west, had got so near home as Asiatic Russia, she says that she felt the necessity of wearing other than a travelling dress, when she went to meet the authorities, for she "was now in a civilized country, where . . . people are judged of by their clothes." Even in our democratic New England towns the accidental possession of wealth, and its manifestation in dress and equipage alone, obtain for the possessor almost universal respect. But they who yield such respect, numerous as they are, are so far heathen, and need to have a missionary sent to them. Beside, clothes introduced sewing, a kind of work which you may call endless; a woman's dress, at least, is never done.

A man who has at length found something to do will not need to get a new suit

to do it in ; for him the old will do, that has lain dusty in the garret for an indeterminate period. Old shoes will serve a hero longer than they have served his valet, — if a hero ever has a valet, — bare feet are older than shoes, and he can make them do. Only they who go to soirées and legislative halls must have new coats, coats to change as often as the man changes in them. But if my jacket and trousers, my hat and shoes, are fit to worship God in, they will do ; will they not ? Who ever saw his old clothes, — his old coat, actually worn out, resolved into its primitive elements, so that it was not a deed of charity to bestow it on some poor boy, by him perchance to be bestowed on some poorer still, or shall we say richer, who could do with less ? I say, beware of all enterprises that require new clothes, and not rather a new wearer of clothes. If there is not a new man, how can the new clothes be made to fit ? If you have any enterprise before you, try it in your old clothes. All men want, not something to *do with*, but something to *do*, or rather something to *be*. Perhaps we should never procure a new suit, however ragged or dirty the old, until we have so conducted, so enterprised or sailed

in some way, that we feel like new men in the old, and that to retain it would be like keeping new wine in old bottles. Our moulting season, like that of the fowls, must be a crisis in our lives. The loon retires to solitary ponds to spend it. Thus also the snake casts its slough, and the caterpillar its wormy coat, by an internal industry and expansion ; for clothes are but our outmost cuticle and mortal coil. Otherwise we shall be found sailing under false colors, and be inevitably cashiered at last by our own opinion, as well as that of mankind.

We don garment after garment, as if we grew like exogenous plants by addition without. Our outside and often thin and fanciful clothes are our epidermis, or false skin, which partakes not of our life, and may be stripped off here and there without fatal injury ; our thicker garments, constantly worn, are our cellular integument, or cortex ; but our shirts are our liber, or true bark, which cannot be removed without girdling and so destroying the man. I believe that all races at some seasons wear something equivalent to the shirt. It is desirable that a man be clad so simply that he can lay his hands

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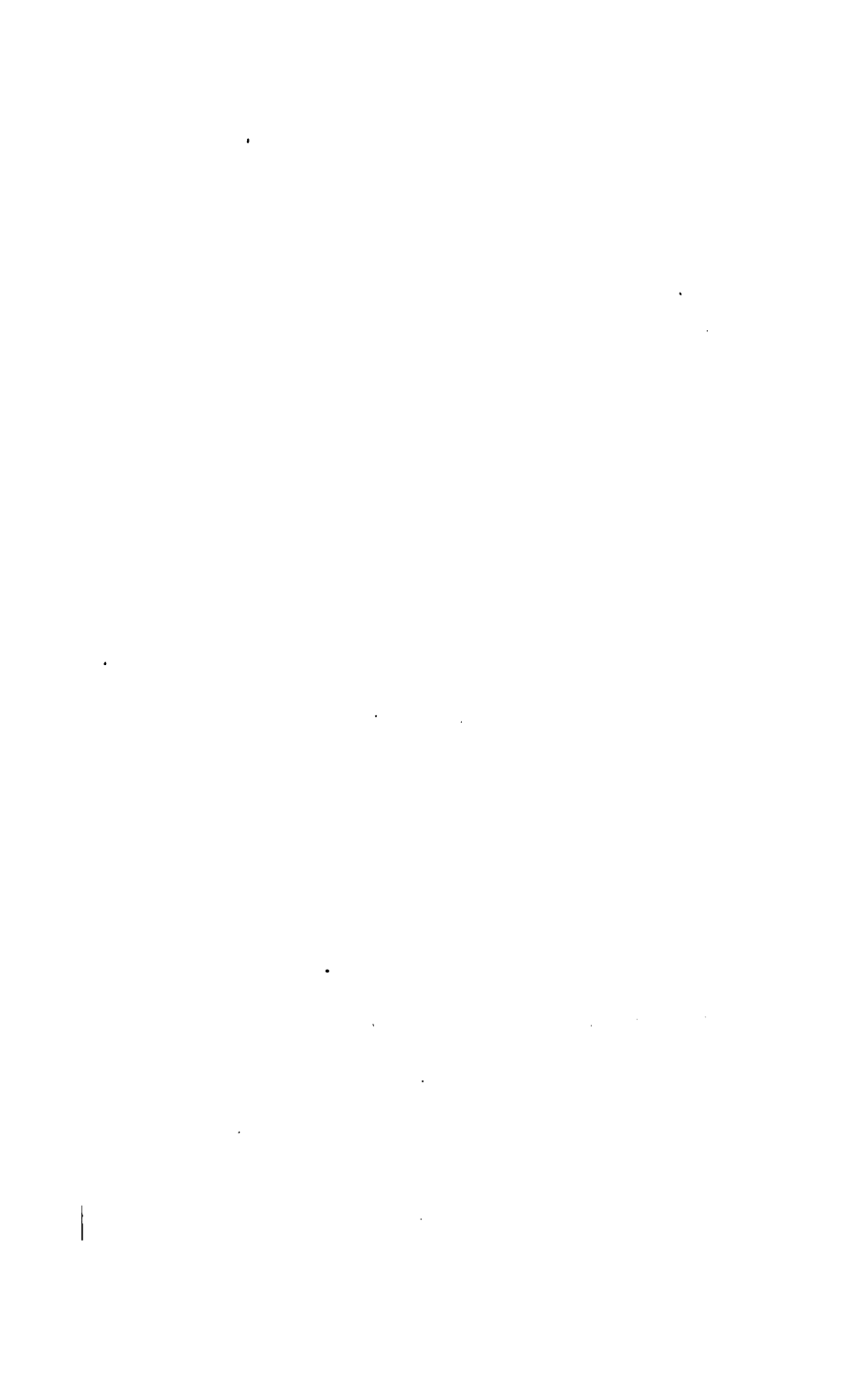
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on himself in the dark, and that he live in all respects so compactly and preparedly, that, if an enemy take the town, he can, like the old philosopher, walk out the gate empty-handed without anxiety. While one thick garment is, for most purposes, as good as three thin ones, and cheap clothing can be obtained at prices really to suit customers; while a thick coat can be bought for five dollars, which will last as many years, thick pantaloons for two dollars, cowhide boots for a dollar and a half a pair, a summer hat for a quarter of a dollar, and a winter cap for sixty-two and a half cents, or a better be made at home at a nominal cost, where is he so poor that, clad in such a suit, *of his own earning*, there will not be found wise men to do him reverence?

When I ask for a garment of a particular form, my tailoress tells me gravely, "They do not make them so now," not emphasizing the "They" at all, as if she quoted an authority as impersonal as the Fates, and I find it difficult to get made what I want, simply because she cannot believe that I mean what I say, that I am so rash. When I hear this oracular sentence, I am for a moment absorbed in thought, emphasizing

to myself each word separately that I may come at the meaning of it, that I may find out by what degree of consanguinity *They* are related to *me*, and what authority they may have in an affair which affects me so nearly; and, finally, I am inclined to answer her with equal mystery, and without any more emphasis of the "they," — "It is true, they did not make them so recently, but they do now." Of what use this measuring of me if she does not measure my character, but only the breadth of my shoulders, as it were a peg to hang the coat on? We worship not the Graces, nor the Parcæ, but Fashion. She spins and weaves and cuts with full authority. The head monkey at Paris puts on a traveller's cap, and all the monkeys in America do the same. I sometimes despair of getting anything quite simple and honest done in this world by the help of men. They would have to be passed through a powerful press first, to squeeze their old notions out of them, so that they would not soon get upon their legs again; and then there would be some one in the company with a maggot in his head, hatched from an egg deposited there nobody knows when, for not even fire kills these things,

and you would have lost your labor. Nevertheless, we will not forget that some Egyptian wheat was handed down to us by a mummy.

On the whole, I think that it cannot be maintained that dressing has in this or any country risen to the dignity of an art. At present men make shift to wear what they can get. Like shipwrecked sailors, they put on what they can find on the beach, and at a little distance, whether of space or time, laugh at each other's masquerade. Every generation laughs at the old fashions, but follows religiously the new. We are amused at beholding the costume of Henry VIII., or Queen Elizabeth, as much as if it was that of the King and Queen of the Cannibal Islands. All costume off a man is pitiful or grotesque. It is only the serious eye peering from and the sincere life passed within it which restrain laughter and consecrate the costume of any people. Let Harlequin be taken with a fit of the colic and his trappings will have to serve that mood too. When the soldier is hit by a cannon ball rags are as becoming as purple.

The childish and savage taste of men and women for new patterns keeps how many

shaking and squinting through kaleidoscopes that they may discover the particular figure which this generation requires to-day. The manufacturers have learned that this taste is merely whimsical. Of two patterns which differ only by a few threads more or less of a particular color, the one will be sold readily, the other lie on the shelf, though it frequently happens that after the lapse of a season the latter becomes the most fashionable. Comparatively, tattooing is not the hideous custom which it is called. It is not barbarous merely because the printing is skin-deep and unalterable.

I cannot believe that our factory system is the best mode by which men may get clothing. The condition of the operatives is becoming every day more like that of the English; and it cannot be wondered at, since, as far as I have heard or observed, the principal object is, not that mankind may be well and honestly clad, but, unquestionably, that the corporations may be enriched. In the long run men hit only what they aim at. Therefore, though they should fail immediately, they had better aim at something high.

As for a Shelter, I will not deny that this is now a necessary of life, though there are instances of men having done without it for long periods in colder countries than this. Samuel Laing says that "the Laplander in his skin dress, and in a skin bag which he puts over his head and shoulders, will sleep night after night on the snow . . . in a degree of cold which would extinguish the life of one exposed to it in any woollen clothing." He had seen them asleep thus. Yet he adds, "They are not hardier than other people." But, probably, man did not live long on the earth without discovering the convenience which there is in a house, the domestic comforts, which phrase may have originally signified the satisfactions of the house more than of the family; though these must be extremely partial and occasional in those climates where the house is associated in our thoughts with winter or the rainy season chiefly, and two thirds of the year, except for a parasol, is unnecessary. In our climate, in the summer, it was formerly almost solely a covering at night. In the Indian gazettes a wigwam was the symbol of a day's march, and a row of them cut or painted on the bark of a tree signified

that so many times they had camped. Man was not made so large limbed and robust but that he must seek to narrow his world, and wall in a space such as fitted him. He was at first bare and out of doors; but though this was pleasant enough in serene and warm weather, by daylight, the rainy season and the winter, to say nothing of the torrid sun, would perhaps have nipped his race in the bud if he had not made haste to clothe himself with the shelter of a house. Adam and Eve, according to the fable, wore the bower before other clothes. Man wanted a home, a place of warmth, or comfort, first of physical warmth, then the warmth of the affections.

We may imagine a time when, in the infancy of the human race, some enterprising mortal crept into a hollow in a rock for shelter. Every child begins the world again, to some extent, and loves to stay out doors, even in wet and cold. It plays house, as well as horse, having an instinct for it. Who does not remember the interest with which, when young, he looked at shelving rocks, or any approach to a cave? It was the natural yearning of that portion of our most primitive ancestor which still survived in us.

From the cave we have advanced to roofs of palm leaves, of bark and boughs, of linen woven and stretched, of grass and straw, of boards and shingles, of stones and tiles. At last, we know not what it is to live in the open air, and our lives are domestic in more senses than we think. From the hearth the field is a great distance. It would be well, perhaps, if we were to spend more of our days and nights without any obstruction between us and the celestial bodies, if the poet did not speak so much from under a roof, or the saint dwell there so long. Birds do not sing in caves, nor do doves cherish their innocence in dovecots.

However, if one designs to construct a dwelling house, it behooves him to exercise a little Yankee shrewdness, lest after all he find himself in a workhouse, a labyrinth without a clue, a museum, an almshouse, a prison, or a splendid mausoleum instead. Consider first how slight a shelter is absolutely necessary. I have seen Penobscot Indians, in this town, living in tents of thin cotton cloth, while the snow was nearly a foot deep around them, and I thought that they would be glad to have it deeper to keep out the wind. Formerly, when how to get

my living honestly, with freedom left for my proper pursuits, was a question which vexed me even more than it does now, for unfortunately I am become somewhat callous, I used to see a large box by the railroad, six feet long by three wide, in which the laborers locked up their tools at night; and it suggested to me that every man who was hard pushed might get such a one for a dollar, and, having bored a few auger holes in it, to admit the air at least, get into it when it rained and at night, and hook down the lid, and so have freedom in his love, and in his soul be free. This did not appear the worst, nor by any means a despicable alternative. You could sit up as late as you pleased, and, whenever you got up, go abroad without any landlord or house-lord dogging you for rent. Many a man is harassed to death to pay the rent of a larger and more luxurious box who would not have frozen to death in such a box as this. I am far from jesting. Economy is a subject which admits of being treated with levity, but it cannot so be disposed of. A comfortable house for a rude and hardy race, that lived mostly out of doors, was once made here almost entirely of such materials as

Nature furnished ready to their hands. Gookin, who was superintendent of the Indians subject to the Massachusetts Colony, writing in 1674, says, "The best of their houses are covered very neatly, tight and warm, with barks of trees, slipped from their bodies at those seasons when the sap is up, and made into great flakes, with pressure of weighty timber, when they are green. . . . The meaner sort are covered with mats which they make of a kind of bulrush, and are also indifferently tight and warm, but not so good as the former. . . . Some I have seen, sixty or a hundred feet long and thirty feet broad. . . . I have often lodged in their wigwams, and found them as warm as the best English houses." He adds that they were commonly carpeted and lined within with well-wrought embroidered mats, and were furnished with various utensils. The Indians had advanced so far as to regulate the effect of the wind by a mat suspended over the hole in the roof and moved by a string. Such a lodge was in the first instance constructed in a day or two at most, and taken down and put up in a few hours; and every family owned one, or its apartment in one.

In the savage state every family owns a shelter as good as the best, and sufficient for its coarser and simpler wants ; but I think that I speak within bounds when I say that, though the birds of the air have their nests, and the foxes their holes, and the savages their wigwams, in modern civilized society not more than one half the families own a shelter. In the large towns and cities, where civilization especially prevails, the number of those who own a shelter is a very small fraction of the whole. The rest pay an annual tax for this outside garment of all, become indispensable summer and winter, which would buy a village of Indian wigwams, but now helps to keep them poor as long as they live. I do not mean to insist here on the disadvantage of hiring compared with owning, but it is evident that the savage owns his shelter because it costs so little, while the civilized man hires his commonly because he cannot afford to own it ; nor can he, in the long run, any better afford to hire. But, answers one, by merely paying this tax the poor civilized man secures an abode which is a palace compared with the savage's. An annual rent of from twenty-five to a hundred dollars (these are the coun-

try rates) entitles him to the benefit of the improvements of centuries, spacious apartments, clean paint and paper, Rumford fireplace, back plastering, Venetian blinds, copper pump, spring lock, a commodious cellar, and many other things. But how happens it that he who is said to enjoy these things is so commonly a *poor* civilized man, while the savage, who has them not, is rich as a savage? If it is asserted that civilization is a real advance in the condition of man, — and I think that it is, though only the wise improve their advantages, — it must be shown that it has produced better dwellings without making them more costly ; and the cost of a thing is the amount of what I will call life which is required to be exchanged for it, immediately or in the long run. An average house in this neighborhood costs perhaps eight hundred dollars, and to lay up this sum will take from ten to fifteen years of the laborer's life, even if he is not encumbered with a family, — estimating the pecuniary value of every man's labor at one dollar a day, for if some receive more, others receive less ; — so that he must have spent more than half his life commonly before *his* wigwam will be earned. If we

suppose him to pay a rent instead, this is but a doubtful choice of evils. Would the savage have been wise to exchange his wigwam for a palace on these terms?

It may be guessed that I reduce almost the whole advantage of holding this superfluous property as a fund in store against the future, so far as the individual is concerned, mainly to the defraying of funeral expenses. But perhaps a man is not required to bury himself. Nevertheless this points to an important distinction between the civilized man and the savage; and, no doubt, they have designs on us for our benefit, in making the life of a civilized people an *institution*, in which the life of the individual is to a great extent absorbed, in order to preserve and perfect that of the race. But I wish to show at what a sacrifice this advantage is at present obtained, and to suggest that we may possibly so live as to secure all the advantage without suffering any of the disadvantage. What mean ye by saying that the poor ye have always with you, or that the fathers have eaten sour grapes, and the children's teeth are set on edge?

“As I live, saith the Lord God, ye shall

not have occasion any more to use this proverb in Israel."

"Behold all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth it shall die."

When I consider my neighbors, the farmers of Concord, who are at least as well off as the other classes, I find that for the most part they have been toiling twenty, thirty, or forty years, that they may become the real owners of their farms, which commonly they have inherited with encumbrances, or else bought with hired money,—and we may regard one third of that toil as the cost of their houses,—but commonly they have not paid for them yet. It is true, the encumbrances sometimes outweigh the value of the farm, so that the farm itself becomes one great encumbrance, and still a man is found to inherit it, being well acquainted with it, as he says. On applying to the assessors, I am surprised to learn that they cannot at once name a dozen in the town who own their farms free and clear. If you would know the history of these homesteads, inquire at the bank where they are mortgaged. The man who has actually paid for his farm with labor on it is so rare that

every neighbor can point to him. I doubt if there are three such men in Concord. What has been said of the merchants, that a very large majority, even ninety-seven in a hundred, are sure to fail, is equally true of the farmers. With regard to the merchants, however, one of them says pertinently that a great part of their failures are not genuine pecuniary failures, but merely failures to fulfil their engagements, because it is inconvenient; that is, it is the moral character that breaks down. But this puts an infinitely worse face on the matter, and suggests, beside, that probably not even the other three succeed in saving their souls, but are perchance bankrupt in a worse sense than they who fail honestly. Bankruptcy and repudiation are the spring-boards from which much of our civilization vaults and turns its somersets, but the savage stands on the unelastic plank of famine. Yet the Middlesex Cattle Show goes off here with *éclat* annually, as if all the joints of the agricultural machine were suent.

The farmer is endeavoring to solve the problem of a livelihood by a formula more complicated than the problem itself. To get his shoestrings he speculates in herds of

cattle. With consummate skill he has set his trap with a hair springe to catch comfort and independence, and then, as he turned away, got his own leg into it. This is the reason he is poor ; and for a similar reason we are all poor in respect to a thousand savage comforts, though surrounded by luxuries. As Chapman sings, —

“ The false society of men —
— for earthly greatness
All heavenly comforts rarefies to air.”

And when the farmer has got his house, he may not be the richer but the poorer for it, and it be the house that has got him. As I understand it, that was a valid objection urged by Momus against the house which Minerva made, that she “ had not made it movable, by which means a bad neighborhood might be avoided ;” and it may still be urged, for our houses are such unwieldy property that we are often imprisoned rather than housed in them ; and the bad neighborhood to be avoided is our own scurvy selves. I know one or two families, at least, in this town, who, for nearly a generation, have been wishing to sell their houses in the outskirts and move into the village, but have not been able to accomplish it, and only death will set them free.

Granted that the *majority* are able at last either to own or hire the modern house with all its improvements. While civilization has been improving our houses, it has not equally improved the men who are to inhabit them. It has created palaces, but it was not so easy to create noblemen and kings. And *if the civilized man's pursuits are no worthier than the savage's, if he is employed the greater part of his life in obtaining gross necessities and comforts merely, why should he have a better dwelling than the former?*

But how do the poor *minority* fare? Perhaps it will be found that just in proportion as some have been placed in outward circumstances above the savage, others have been degraded below him. The luxury of one class is counterbalanced by the indigence of another. On the one side is the palace, on the other are the almshouse and "silent poor." The myriads who built the pyramids to be the tombs of the Pharaohs were fed on garlic, and it may be were not decently buried themselves. The mason who finishes the cornice of the palace returns at night perchance to a hut not so good as a wigwam. It is a mistake to sup-

pose that, in a country where the usual evidences of civilization exist, the condition of a very large body of the inhabitants may not be as degraded as that of savages. I refer to the degraded poor, not now to the degraded rich. To know this I should not need to look farther than to the shanties which everywhere border our railroads, that last improvement in civilization ; where I see in my daily walks human beings living in sties, and all winter with an open door, for the sake of light, without any visible, often imaginable, wood pile, and the forms of both old and young are permanently contracted by the long habit of shrinking from cold and misery, and the development of all their limbs and faculties is checked. It certainly is fair to look at that class by whose labor the works which distinguish this generation are accomplished. Such too, to a greater or less extent, is the condition of the operatives of every denomination in England, which is the great workhouse of the world. Or I could refer you to Ireland, which is marked as one of the white or enlightened spots on the map. Contrast the physical condition of the Irish with that of the North American Indian, or the South Sea Islander,

or any other savage race before it was degraded by contact with the civilized man. Yet I have no doubt that that people's rulers are as wise as the average of civilized rulers. Their condition only proves what squalidness may consist with civilization. I hardly need refer now to the laborers in our Southern States who produce the staple exports of this country, and are themselves a staple production of the South. But to confine myself to those who are said to be in *moderate* circumstances.

Most men appear never to have considered what a house is, and are actually though needlessly poor all their lives because they think that they must have such a one as their neighbors have. As if one were to wear any sort of coat which the tailor might cut out for him, or, gradually leaving off palmleaf hat or cap of woodchuck skin, complain of hard times because he could not afford to buy him a crown! It is possible to invent a house still more convenient and luxurious than we have, which yet all would admit that man could not afford to pay for. Shall we always study to obtain more of these things, and not sometimes to be content with less? Shall the respectable citizen

thus gravely teach, by precept and example, the necessity of the young man's providing a certain number of superfluous glow-shoes, and umbrellas, and empty guest chambers for empty guests, before he dies? Why should not our furniture be as simple as the Arab's or the Indian's? When I think of the benefactors of the race, whom we have apotheosized as messengers from heaven, bearers of divine gifts to man, I do not see in my mind any retinue at their heels, any car-load of fashionable furniture. Or what if I were to allow — would it not be a singular allowance? — that our furniture should be more complex than the Arab's, in proportion as we are morally and intellectually his superiors! At present our houses are cluttered and defiled with it, and a good housewife would sweep out the greater part into the dust hole, and not leave her morning's work undone. Morning work! By the blushes of Aurora and the music of Memnon, what should be man's *morning work* in this world? I had three pieces of limestone on my desk, but I was terrified to find that they required to be dusted daily, when the furniture of my mind was all undusted still, and I threw them out the win-

dow in disgust. How, then, could I have a furnished house? I would rather sit in the open air, for no dust gathers on the grass, unless where man has broken ground.

It is the luxurious and dissipated who set the fashions which the herd so diligently follow. The traveller who stops at the best houses, so called, soon discovers this, for the publicans presume him to be a Sardanapalus, and if he resigned himself to their tender mercies he would soon be completely emasculated. I think that in the railroad car we are inclined to spend more on luxury than on safety and convenience, and it threatens without attaining these to become no better than a modern drawing room, with its divans, and ottomans, and sunshades, and a hundred other oriental things, which we are taking west with us, invented for the ladies of the harem and the effeminate natives of the Celestial Empire, which Jonathan should be ashamed to know the names of. I would rather sit on a pumpkin and have it all to myself than be crowded on a velvet cushion. I would rather ride on earth in an ox cart, with a free circulation, than go to heaven in the fancy car of an excursion train and breathe a *malaria* all the way.

The very simplicity and nakedness of man's life in the primitive ages imply this advantage, at least, that they left him still but a sojourner in nature. When he was refreshed with food and sleep he contemplated his journey again. He dwelt, as it were, in a tent in this world, and was either threading the valleys, or crossing the plains, or climbing the mountain tops. But lo! men have become the tools of their tools. The man who independently plucked the fruits when he was hungry is become a farmer; and he who stood under a tree for shelter, a housekeeper. We now no longer camp as for a night, but have settled down on earth and forgotten heaven. We have adopted Christianity merely as an improved method of *agri-culture*. We have built for this world a family mansion, and for the next a family tomb. The best works of art are the expression of man's struggle to free himself from this condition, but the effect of our art is merely to make this low state comfortable and that higher state to be forgotten. There is actually no place in this village for a work of *fine* art, if any had come down to us, to stand, for our lives, our houses and streets, furnish no proper ped-

estal for it. There is not a nail to hang a picture on, nor a shelf to receive the bust of a hero or a saint. When I consider how our houses are built and paid for, or not paid for, and their internal economy managed and sustained, I wonder that the floor does not give way under the visitor while he is admiring the gewgaws upon the mantelpiece, and let him through into the cellar, to some solid and honest though earthy foundation. I cannot but perceive that this so-called rich and refined life is a thing jumped at, and I do not get on in the enjoyment of the *fine* arts which adorn it, my attention being wholly occupied with the jump; for I remember that the greatest genuine leap, due to human muscles alone, on record, is that of certain wandering Arabs, who are said to have cleared twenty-five feet on level ground. Without factitious support, man is sure to come to earth again beyond that distance. The first question which I am tempted to put to the proprietor of such great impropriety is, Who bolsters you? Are you one of the ninety-seven who fail, or the three who succeed? Answer me these questions, and then perhaps I may look at your bawbles and find

them ornamental. The cart before the horse is neither beautiful nor useful. Before we can adorn our houses with beautiful objects the walls must be stripped, and our lives must be stripped, and beautiful housekeeping and beautiful living be laid for a foundation : now, a taste for the beautiful is most cultivated out of doors, where there is no house and no housekeeper.

Old Johnson, in his "Wonder-Working Providence," speaking of the first settlers of this town, with whom he was contemporary, tells us that "they burrow themselves in the earth for their first shelter under some hillside, and, casting the soil aloft upon timber, they make a smoky fire against the earth, at the highest side." They did not "provide them houses," says he, "till the earth, by the Lord's blessing, brought forth bread to feed them," and the first year's crop was so light that "they were forced to cut their bread very thin for a long season." The secretary of the Province of New Netherland, writing in Dutch, in 1650, for the information of those who wished to take up land there, states more particularly that "those in New Netherland, and especially in New England, who

have no means to build farm houses at first according to their wishes, dig a square pit in the ground, cellar fashion, six or seven feet deep, as long and as broad as they think proper, case the earth inside with wood all round the wall, and line the wood with the bark of trees or something else to prevent the caving in of the earth ; floor this cellar with plank, and wainscot it overhead for a ceiling, raise a roof of spars clear up, and cover the spars with bark or green sods, so that they can live dry and warm in these houses with their entire families for two, three, and four years, it being understood that partitions are run through those cellars which are adapted to the size of the family. The wealthy and principal men in New England, in the beginning of the colonies, commenced their first dwelling houses in this fashion for two reasons : firstly, in order not to waste time in building, and not to want food the next season ; secondly, in order not to discourage poor laboring people whom they brought over in numbers from Fatherland. In the course of three or four years, when the country became adapted to agriculture, they built themselves handsome houses, spending on them several thousands."

In this course which our ancestors took there was a show of prudence at least, as if their principle were to satisfy the more pressing wants first. But are the more pressing wants satisfied now? When I think of acquiring for myself one of our luxurious dwellings, I am deterred, for, so to speak, the country is not yet adapted to *human* culture, and we are still forced to cut our *spiritual* bread far thinner than our forefathers did their wheaten. Not that all architectural ornament is to be neglected even in the rudest periods; but let our houses first be lined with beauty, where they come in contact with our lives, like the tenement of the shell-fish, and not overlaid with it. But, alas! I have been inside one or two of them, and know what they are lined with.

Though we are not so degenerate but that we might possibly live in a cave or a wigwam or wear skins to-day, it certainly is better to accept the advantages, though so dearly bought, which the invention and industry of mankind offer. In such a neighborhood as this, boards and shingles, lime and bricks, are cheaper and more easily obtained than suitable caves, or whole logs, or

bark in sufficient quantities, or even well-tempered clay or flat stones. I speak understandingly on this subject, for I have made myself acquainted with it both theoretically and practically. With a little more wit we might use these materials so as to become richer than the richest now are, and make our civilization a blessing. The civilized man is a more experienced and wiser savage. But to make haste to my own experiment.

Near the end of March, 1845, I borrowed an axe and went down to the woods by Walden Pond, nearest to where I intended to build my house, and began to cut down some tall arrowy white pines, still in their youth, for timber. It is difficult to begin without borrowing, but perhaps it is the most generous course thus to permit your fellow-men to have an interest in your enterprise. The owner of the axe, as he released his hold on it, said that it was the apple of his eye; but I returned it sharper than I received it. It was a pleasant hillside where I worked, covered with pine woods, through which I looked out on the pond, and a small open field in the woods where pines and

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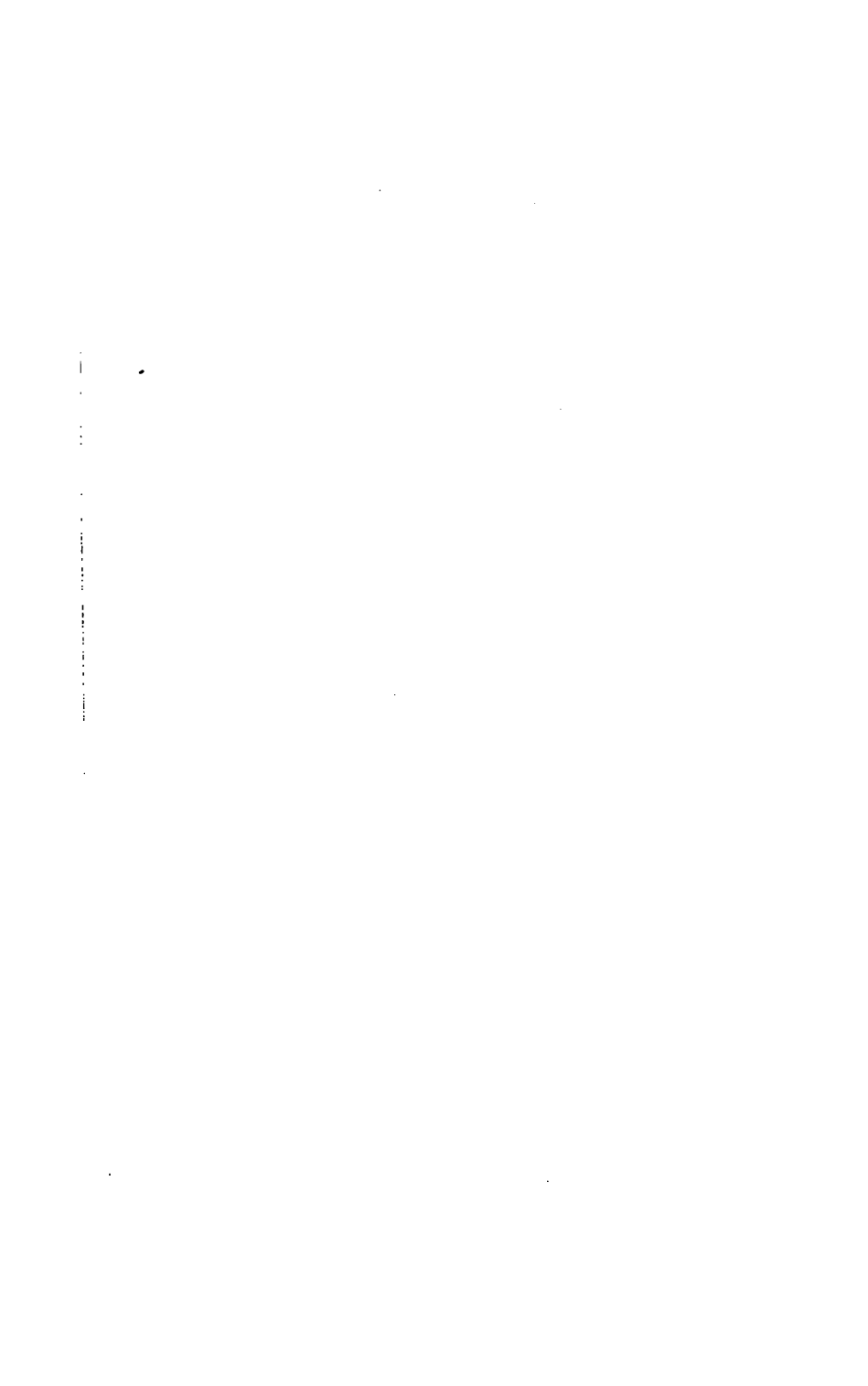
Johnson Alcott

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hickories were springing up. The ice in the pond was not yet dissolved, though there were some open spaces, and it was all dark colored and saturated with water. There were some slight flurries of snow during the days that I worked there ; but for the most part when I came out on to the railroad, on my way home, its yellow sand heap stretched away gleaming in the hazy atmosphere, and the rails shone in the spring sun, and I heard the lark and pewee and other birds already come to commence another year with us. They were pleasant spring days, in which the winter of man's discontent was thawing as well as the earth, and the life that had lain torpid began to stretch itself. One day, when my axe had come off and I had cut a green hickory for a wedge, driving it with a stone, and had placed the whole to soak in a pond hole in order to swell the wood, I saw a striped snake run into the water, and he lay on the bottom, apparently without inconvenience, as long as I stayed there, or more than a quarter of an hour ; perhaps because he had not yet fairly come out of the torpid state. It appeared to me that for a like reason men remain in their present low and primitive condition ; but if

they should feel the influence of the spring of springs arousing them, they would of necessity rise to a higher and more ethereal life. I had previously seen the snakes in frosty mornings in my path with portions of their bodies still numb and inflexible, waiting for the sun to thaw them. On the 1st of April it rained and melted the ice, and in the early part of the day, which was very foggy, I heard a stray goose groping about over the pond and cackling as if lost, or like the spirit of the fog.

So I went on for some days cutting and hewing timber, and also studs and rafters, all with my narrow axe, not having many communicable or scholar-like thoughts, singing to myself, —

Men say they know many things ;
But lo ! they have taken wings, —
The arts and sciences,
And a thousand appliances ;
The wind that blows
Is all that anybody knows.

I hewed the main timbers six inches square, most of the studs on two sides only, and the rafters and floor timbers on one side, leaving the rest of the bark on, so that they were just as straight and much stronger than

sawed ones. Each stick was carefully mortised or tenoned by its stump, for I had borrowed other tools by this time. My days in the woods were not very long ones ; yet I usually carried my dinner of bread and butter, and read the newspaper in which it was wrapped, at noon, sitting amid the green pine boughs which I had cut off, and to my bread was imparted some of their fragrance, for my hands were covered with a thick coat of pitch. Before I had done I was more the friend than the foe of the pine tree, though I had cut down some of them, having become better acquainted with it. Sometimes a rambler in the wood was attracted by the sound of my axe, and we chatted pleasantly over the chips which I had made.

By the middle of April, for I made no haste in my work, but rather made the most of it, my house was framed and ready for the raising. I had already bought the shanty of James Collins, an Irishman who worked on the Fitchburg Railroad, for boards. James Collins' shanty was considered an uncommonly fine one. When I called to see it he was not at home. I walked about the outside, at first unobserved from within, the window was so deep and high. It was of

small dimensions, with a peaked cottage roof, and not much else to be seen, the dirt being raised five feet all around as if it were a compost heap. The roof was the soundest part, though a good deal warped and made brittle by the sun. Door-sill there was none, but a perennial passage for the hens under the door board. Mrs. C. came to the door and asked me to view it from the inside. The hens were driven in by my approach. It was dark, and had a dirt floor for the most part, dank, clammy, and aguish, only here a board and there a board which would not bear removal. She lighted a lamp to show me the inside of the roof and the walls, and also that the board floor extended under the bed, warning me not to step into the cellar, a sort of dust hole two feet deep. In her own words, they were "good boards overhead, good boards all around, and a good window," — of two whole squares originally, only the cat had passed out that way lately. There was a stove, a bed, and a place to sit, an infant in the house where it was born, a silk parasol, gilt-framed looking-glass, and a patent new coffee-mill nailed to an oak sapling, all told. The bargain was soon concluded, for James had in the mean

while returned. I to pay four dollars and twenty-five cents to-night, he to vacate at five to-morrow morning, selling to nobody else meanwhile: I to take possession at six. It were well, he said, to be there early, and anticipate certain indistinct but wholly unjust claims on the score of ground rent and fuel. This he assured me was the only encumbrance. At six I passed him and his family on the road. One large bundle held their all, — bed, coffee-mill, looking-glass, hens, — all but the cat; she took to the woods and became a wild cat, and, as I learned afterward, trod in a trap set for woodchucks, and so became a dead cat at last.

I took down this dwelling the same morning, drawing the nails, and removed it to the pond side by small cart-loads, spreading the boards on the grass there to bleach and warp back again in the sun. One early thrush gave me a note or two as I drove along the woodland path. I was informed treacherously by a young Patrick that neighbor Seeley, an Irishman, in the intervals of the carting, transferred the still tolerable, straight, and drivable nails, staples, and spikes to his pocket, and then stood when I came back to pass the time of day, and

look freshly up, unconcerned, with spring thoughts, at the devastation ; there being a dearth of work, as he said. He was there to represent spectatordom, and help make this seemingly insignificant event one with the removal of the gods of Troy.

I dug my cellar in the side of a hill sloping to the south, where a woodchuck had formerly dug his burrow, down through sumach and blackberry roots, and the lowest stain of vegetation, six feet square by seven deep, to a fine sand where potatoes would not freeze in any winter. The sides were left shelving, and not stoned ; but the sun having never shone on them, the sand still keeps its place. It was but two hours' work. I took particular pleasure in this breaking of ground, for in almost all latitudes men dig into the earth for an equable temperature. Under the most splendid house in the city is still to be found the cellar where they store their roots as of old, and long after the superstructure has disappeared posterity remark its dent in the earth. The house is still but a sort of porch at the entrance of a burrow.

At length, in the beginning of May, with the help of some of my acquaintances, rather



Site of House at Walden



to improve so good an occasion for neighborliness than from any necessity, I set up the frame of my house. No man was ever more honored in the character of his raisers than I. They are destined, I trust, to assist at the raising of loftier structures one day. I began to occupy my house on the 4th of July, as soon as it was boarded and roofed, for the boards were carefully feather-edged and lapped, so that it was perfectly impervious to rain, but before boarding I laid the foundation of a chimney at one end, bringing two cartloads of stones up the hill from the pond in my arms. I built the chimney after my hoeing in the fall, before a fire became necessary for warmth, doing my cooking in the mean while out of doors on the ground, early in the morning : which mode I still think is in some respects more convenient and agreeable than the usual one. When it stormed before my bread was baked, I fixed a few boards over the fire, and sat under them to watch my loaf, and passed some pleasant hours in that way. In those days, when my hands were much employed, I read but little, but the least scraps of paper which lay on the ground, my holder, or tablecloth, afforded me as much entertain-

ment, in fact answered the same purpose as the *Iliad*.

It would be worth the while to build still more deliberately than I did, considering, for instance, what foundation a door, a window, a cellar, a garret, have in the nature of man, and perchance never raising any superstructure until we found a better reason for it than our temporal necessities even. There is some of the same fitness in a man's building his own house that there is in a bird's building its own nest. Who knows but if men constructed their dwellings with their own hands, and provided food for themselves and families simply and honestly enough, the poetic faculty would be universally developed, as birds universally sing when they are so engaged? But alas! we do like cow-birds and cuckoos, which lay their eggs in nests which other birds have built, and cheer no traveller with their chattering and unmusical notes. Shall we forever resign the pleasure of construction to the carpenter? What does architecture amount to in the experience of the mass of men? I never in all my walks came across a man engaged in so simple and natural an occupation as build-

ing his house. We belong to the community. It is not the tailor alone who is the ninth part of a man; it is as much the preacher, and the merchant, and the farmer. Where is this division of labor to end? and what object does it finally serve? No doubt another *may* also think for me; but it is not therefore desirable that he should do so to the exclusion of my thinking for myself.

True, there are architects so called in this country, and I have heard of one at least possessed with the idea of making architectural ornaments have a core of truth, a necessity, and hence a beauty, as if it were a revelation to him. All very well perhaps from his point of view, but only a little better than the common dilettantism. A sentimental reformer in architecture, he began at the cornice, not at the foundation. It was only now to put a core of truth within the ornaments, that every sugar plum in fact might have an almond or caraway seed in it, — though I hold that almonds are most wholesome without the sugar, — and not how the inhabitant, the indweller, might build truly within and without, and let the ornaments take care of themselves. What reasonable man ever supposed that orna-

ments were something outward and in the skin merely, — that the tortoise got his spotted shell, or the shellfish its mother-o'-pearl tints, by such a contract as the inhabitants of Broadway their Trinity Church? But a man has no more to do with the style of architecture of his house than a tortoise with that of its shell: nor need the soldier be so idle as to try to paint the precise *color* of his virtue on his standard. The enemy will find it out. He may turn pale when the trial comes. This man seemed to me to lean over the cornice, and timidly whisper his half truth to the rude occupants who really knew it better than he. What of architectural beauty I now see, I know has gradually grown from within outward, out of the necessities and character of the dweller, who is the only builder, — out of some unconscious truthfulness, and nobleness, without ever a thought for the appearance; and whatever additional beauty of this kind is destined to be produced will be preceded by a like unconscious beauty of life. The most interesting dwellings in this country, as the painter knows, are the most unpretending, humble log huts and cottages of the poor commonly; it is the life of the

inhabitants whose shells they are, and not any peculiarity in their surfaces merely, which makes them *picturesque*; and equally interesting will be the citizen's suburban box, when his life shall be as simple and as agreeable to the imagination, and there is as little straining after effect in the style of his dwelling. A great proportion of architectural ornaments are literally hollow, and a September gale would strip them off, like borrowed plumes, without injury to the substantial. They can do without *architecture* who have no olives nor wines in the cellar. What if an equal ado were made about the ornaments of style in literature, and the architects of our bibles spent as much time about their cornices as the architects of our churches do? So are made the *belles-lettres* and the *beaux-arts* and their professors. Much it concerns a man, forsooth, how a few sticks are slanted over him or under him, and what colors are daubed upon his box. It would signify somewhat, if, in any earnest sense, *he* slanted them and daubed it; but the spirit having departed out of the tenant, it is of a piece with constructing his own coffin, — the architecture of the grave, and “carpenter,” is but another name for

“coffin-maker.” One man says, in his despair or indifference to life, take up a handful of the earth at your feet, and paint your house that color. Is he thinking of his last and narrow house? Toss up a copper for it as well. What an abundance of leisure he must have! Why do you take up a handful of dirt? Better paint your house your own complexion; let it turn pale or blush for you. An enterprise to improve the style of cottage architecture! When you have got my ornaments ready I will wear them.

Before winter I built a chimney, and shingled the sides of my house, which were already impervious to rain, with imperfect and sappy shingles made of the first slice of the log, whose edges I was obliged to straighten with a plane.

I have thus a tight shingled and plastered house, ten feet wide by fifteen long, and eight-feet posts, with a garret and a closet, a large window on each side, two trap doors, one door at the end, and a brick fireplace opposite. The exact cost of my house, paying the usual price for such materials as I used, but not counting the work, all of which was done by myself, was as follows; and I give the details because very few are able to

tell exactly what their houses cost, and fewer still, if any, the separate cost of the various materials which compose them : —

Boards	\$8 03½,	mostly shanty boards.
Refuse shingles for roof and sides	4 00	
Laths	1 25	
Two second-hand win- dows with glass . . .	2 43	
One thousand old brick	4 00	
Two casks of lime . . .	2 40	That was high.
Hair	0 31	More than I needed.
Mantle-tree iron . . .	0 15	
Nails	3 90	
Hinges and screws . . .	0 14	
Latch	0 10	
Chalk	0 01	
Transportation	1 40	} I carried a good part on my back.
In all	\$28 12½	

These are all the materials excepting the timber, stones, and sand, which I claimed by squatter's right. I have also a small woodshed adjoining, made chiefly of the stuff which was left after building the house.

I intend to build me a house which will surpass any on the main street in Concord in grandeur and luxury, as soon as it pleases me as much and will cost me no more than my present one.

I thus found that the student who wishes for a shelter can obtain one for a lifetime at an expense not greater than the rent which he now pays annually. If I seem to boast more than is becoming, my excuse is that I brag for humanity rather than for myself; and my shortcomings and inconsistencies do not affect the truth of my statement. Notwithstanding much cant and hypocrisy, — chaff which I find it difficult to separate from my wheat, but for which I am as sorry as any man, — I will breathe freely and stretch myself in this respect, it is such a relief to both the moral and physical system; and I am resolved that I will not through humility become the devil's attorney. I will endeavor to speak a good word for the truth. At Cambridge College the mere rent of a student's room, which is only a little larger than my own, is thirty dollars each year, though the corporation had the advantage of building thirty-two side by side and under one roof, and the occupant suffers the inconvenience of many and noisy neighbors, and perhaps a residence in the fourth story. I cannot but think that if we had more true wisdom in these respects, not only less education would be needed, be-

cause, forsooth, more would already have been acquired, but the pecuniary expense of getting an education would in a great measure vanish. Those conveniences which the student requires at Cambridge or elsewhere cost him or somebody else ten times as great a sacrifice of life as they would with proper management on both sides. Those things for which the most money is demanded are never the things which the student most wants. Tuition, for instance, is an important item in the term bill, while for the far more valuable education which he gets by associating with the most cultivated of his contemporaries no charge is made. The mode of founding a college is, commonly, to get up a subscription of dollars and cents, and then following blindly the principles of a division of labor to its extreme, a principle which should never be followed but with circumspection, — to call in a contractor who makes this a subject of speculation, and he employs Irishmen or other operatives actually to lay the foundations, while the students that are to be are said to be fitting themselves for it; and for these oversights successive generations have to pay. I think that it would be *better than this*, for the stu-

dents, or those who desire to be benefited by it, even to lay the foundation themselves. The student who secures his coveted leisure and retirement by systematically shirking any labor necessary to man obtains but an ignoble and unprofitable leisure, defrauding himself of the experience which alone can make leisure fruitful. "But," says one, "you do not mean that the students should go to work with their hands instead of their heads?" I do not mean that exactly, but I mean something which he might think a good deal like that; I mean that they should not *play* life, or *study* it merely, while the community supports them at this expensive game, but earnestly *live* it from beginning to end. How could youths better learn to live than by at once trying the experiment of living? Methinks this would exercise their minds as much as mathematics. If I wished a boy to know something about the arts and sciences, for instance, I would not pursue the common course, which is merely to send him into the neighborhood of some professor, where anything is professed and practised but the art of life;—to survey the world through a telescope or a microscope, and never with his natural

eye ; to study chemistry, and not learn how his bread is made, or mechanics, and not learn how it is earned ; to discover new satellites to Neptune, and not detect the moles in his eyes, or to what vagabond he is a satellite himself ; or to be devoured by the monsters that swarm all around him, while contemplating the monsters in a drop of vinegar. Which would have advanced the most at the end of a month, — the boy who had made his own jackknife from the ore which he had dug and smelted, reading as much as would be necessary for this — or the boy who had attended the lectures on metallurgy at the Institute in the mean while, and had received a Rogers' penknife from his father ? Which would be most likely to cut his fingers ? . . . To my astonishment I was informed on leaving college that I had studied navigation ! — why, if I had taken one turn down the harbor I should have known more about it. Even the *poor* student studies and is taught only *political* economy, while that economy of living which is synonymous with philosophy is not even sincerely professed in our colleges. The consequence is, that while he is reading Adam Smith, Ricardo,

and Say, he runs his father in debt irretrievably.

As with our colleges, so with a hundred "modern improvements;" there is an illusion about them; there is not always a positive advance. The devil goes on exacting compound interest to the last for his early share and numerous succeeding investments in them. Our inventions are wont to be pretty toys, which distract our attention from serious things. They are but improved means to an unimproved end, an end which it was already but too easy to arrive at; as railroads lead to Boston or New York. We are in great haste to construct a magnetic telegraph from Maine to Texas; but Maine and Texas, it may be, have nothing important to communicate. Either is in such a predicament as the man who was earnest to be introduced to a distinguished deaf woman, but when he was presented, and one end of her ear trumpet was put into his hand, had nothing to say. As if the main object were to talk fast and not to talk sensibly. We are eager to tunnel under the Atlantic and bring the old world some weeks nearer to the new; but perchance the first news that will leak through into the broad,

flapping American ear will be that the Princess Adelaide has the whooping cough. After all, the man whose horse trots a mile in a minute does not carry the most important messages ; he is not an evangelist, nor does he come round eating locusts and wild honey. I doubt if Flying Childers ever carried a peck of corn to mill.

One says to me, "I wonder that you do not lay up money ; you love to travel ; you might take the cars and go to Fitchburg to-day and see the country." But I am wiser than that. I have learned that the swiftest traveller is he that goes afoot. I say to my friend, Suppose we try who will get there first. The distance is thirty miles ; the fare ninety cents. That is almost a day's wages. I remember when wages were sixty cents a day for laborers on this very road. Well, I start now on foot, and get there before night ; I have travelled at that rate by the week together. You will in the mean while have earned your fare, and arrive there some time to-morrow, or possibly this evening, if you are lucky enough to get a job in season. Instead of going to Fitchburg, you will be working here the greater part of the day. And so, if the railroad reached round

the world, I think that I should keep ahead of you ; and as for seeing the country and getting experience of that kind, I should have to cut your acquaintance altogether.

Such is the universal law, which no man can ever outwit, and with regard to the railroad even we may say it is as broad as it is long. To make a railroad round the world available to all mankind is equivalent to grading the whole surface of the planet. Men have an indistinct notion that if they keep up this activity of joint stocks and spades long enough all will at length ride somewhere, in next to no time, and for nothing ; but though a crowd rushes to the depot, and the conductor shouts "All aboard !" when the smoke is blown away and the vapor condensed, it will be perceived that a few are riding, but the rest are run over, — and it will be called, and will be, "A melancholy accident." No doubt they can ride at last who shall have earned their fare, that is, if they survive so long, but they will probably have lost their elasticity and desire to travel by that time. This spending of the best part of one's life earning money in order to enjoy a questionable liberty during the least valuable part of it, reminds me of the Eng-

lishman who went to India to make a fortune first, in order that he might return to England and live the life of a poet. He should have gone up garret at once. "What!" exclaim a million Irishmen starting up from all the shanties in the land, "is not this railroad which we have built a good thing?" Yes, I answer, *comparatively* good, that is, you might have done worse; but I wish, as you are brothers of mine, that you could have spent your time better than digging in this dirt.

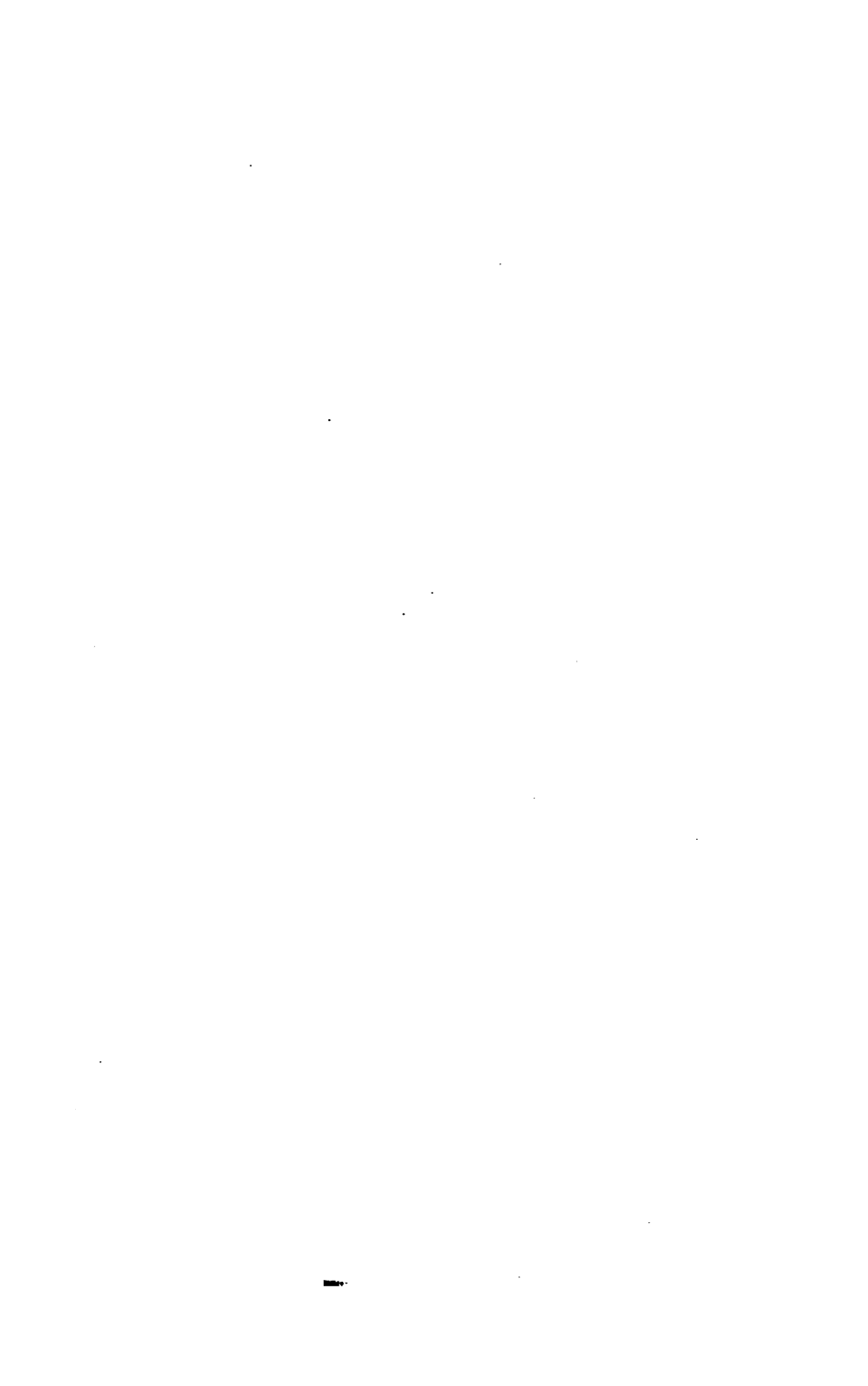
Before I finished my house, wishing to earn ten or twelve dollars by some honest and agreeable method, in order to meet my unusual expenses, I planted about two acres and a half of light and sandy soil near it chiefly with beans, but also a small part with potatoes, corn, peas, and turnips. The whole lot contains eleven acres, mostly growing up to pines and hickories, and was sold the preceding season for eight dollars and eight cents an acre. One farmer said that it was "good for nothing but to raise cheeping squirrels on." I put no manure whatever on this land, not being the owner, but merely a squatter, and not expecting to cul-

tivate so much again, and I did not quite hoe it all once. I got out several cords of stumps in ploughing, which supplied me with fuel for a long time, and left small circles of virgin mould, easily distinguishable through the summer by the greater luxuriance of the beans there. The dead and for the most part unmerchantable wood behind my house, and the driftwood from the pond, have supplied the remainder of my fuel. I was obliged to hire a team and a man for the ploughing, though I held the plough myself. My farm outgoes for the first season were, for implements, seed, work, etc., \$14 72½. The seed corn was given me. This never costs anything to speak of, unless you plant more than enough. I got twelve bushels of beans, and eighteen bushels of potatoes, beside some peas and sweet corn. The yellow corn and turnips were too late to come to anything. My whole income from the farm was

	\$23 44
Deducting the outgoes . . .	14 72½
	<hr/>
There are left	\$8 71½,

beside produce consumed and on hand at the time this estimate was made of the value of

Ralph Waldo Emerson





\$4.50, — the amount on hand much more than balancing a little grass which I did not raise. All things considered, that is, considering the importance of a man's soul and of to-day, notwithstanding the short time occupied by my experiment, nay, partly even because of its transient character, I believe that that was doing better than any farmer in Concord did that year.

The next year I did better still, for I spaded up all the land which I required, about a third of an acre, and I learned from the experience of both years, not being in the least awed by many celebrated works on husbandry, Arthur Young among the rest, that if one would live simply and eat only the crop which he raised, and raise no more than he ate, and not exchange it for an insufficient quantity of more luxurious and expensive things, he would need to cultivate only a few rods of ground, and that it would be cheaper to spade up that than to use oxen to plough it, and to select a fresh spot from time to time than to manure the old, and he could do all his necessary farm work as it were with his left hand at odd hours in the summer; and thus he would not be tied to an ox, or horse, or cow, or pig, as at present.

I desire to speak impartially on this point, and as one not interested in the success or failure of the present economical and social arrangements. I was more independent than any farmer in Concord, for I was not anchored to a house or farm, but could follow the bent of my genius, which is a very crooked one, every moment. Beside being better off than they already, if my house had been burned or my crops had failed, I should have been nearly as well off as before.

I am wont to think that men are not so much the keepers of herds as herds are the keepers of men, the former are so much the freer. Men and oxen exchange work; but if we consider necessary work only, the oxen will be seen to have greatly the advantage, their farm is so much the larger. Man does some of his part of the exchange work in his six weeks of haying, and it is no boy's play. Certainly no nation that lived simply in all respects, that is, no nation of philosophers, would commit so great a blunder as to use the labor of animals. True, there never was and is not likely soon to be a nation of philosophers, nor am I certain it is desirable that there should be. However, *I* should

never have broken a horse or bull and taken him to board for any work he might do for me, for fear I should become a horse-man or a herds-man merely; and if society seems to be the gainer by so doing, are we certain that what is one man's gain is not another's loss, and that the stable-boy has equal cause with his master to be satisfied? Granted that some public works would not have been constructed without this aid, and let man share the glory of such with the ox and horse; does it follow that he could not have accomplished works yet more worthy of himself in that case? When men begin to do, not merely unnecessary or artistic, but luxurious and idle work, with their assistance, it is inevitable that a few do all the exchange work with the oxen, or, in other words, become the slaves of the strongest. Man thus not only works for the animal within him, but, for a symbol of this, he works for the animal without him. Though we have many substantial houses of brick or stone, the prosperity of the farmer is still measured by the degree to which the barn overshadows the house. This town is said to have the largest houses for oxen, cows, and horses hereabouts, and it is not behindhand in its public build-

ings ; but there are very few halls for free worship or free speech in this county. It should not be by their architecture, but why not even by their power of abstract thought, that nations should seek to commemorate themselves ? How much more admirable the Bhagvat-Geeta than all the ruins of the East ! Towers and temples are the luxury of princes. A simple and independent mind does not toil at the bidding of any prince. Genius is not a retainer to any emperor, nor is its material silver, or gold, or marble, except to a trifling extent. To what end, pray, is so much stone hammered ? In Arcadia, when I was there, I did not see any hammering stone. Nations are possessed with an insane ambition to perpetuate the memory of themselves by the amount of hammered stone they leave. What if equal pains were taken to smooth and polish their manners ? One piece of good sense would be more memorable than a monument as high as the moon. I love better to see stones in place. The grandeur of Thebes was a vulgar grandeur. More sensible is a rod of stone wall that bounds an honest man's field than a hundred-gated Thebes that has wandered farther from the true end of life. The reli-

gion and civilization which are barbaric and heathenish build splendid temples ; but what you might call Christianity does not. Most of the stone a nation hammers goes toward its tomb only. It buries itself alive. As for the Pyramids, there is nothing to wonder at in them so much as the fact that so many men could be found degraded enough to spend their lives constructing a tomb for some ambitious booby, whom it would have been wiser and manlier to have drowned in the Nile, and then given his body to the dogs. I might possibly invent some excuse for them and him, but I have no time for it. As for the religion and love of art of the builders, it is much the same all the world over, whether the building be an Egyptian temple or the United States Bank. It costs more than it comes to. The mainspring is vanity, assisted by the love of garlic and bread and butter. Mr. Balcom, a promising young architect, designs it on the back of his Vitruvius, with hard pencil and ruler, and the job is let out to Dobson & Sons, stone-cutters. When the thirty centuries begin to look down on it, mankind begin to look up at it. As for your high towers and monuments, there was a crazy fellow once

in this town who undertook to dig through to China, and he got so far that, as he said, he heard the Chinese pots and kettles rattle; but I think that I shall not go out of my way to admire the hole which he made. Many are concerned about the monuments of the West and the East, — to know who built them. For my part, I should like to know who in those days did not build them, — who were above such trifling. But to proceed with my statistics.

By surveying, carpentry, and day-labor of various other kinds in the village in the mean while, for I have as many trades as fingers, I had earned \$13.34. The expense of food for eight months, namely, from July 4th to March 1st, the time when these estimates were made, though I lived there more than two years, — not counting potatoes, a little green corn, and some peas, which I had raised, nor considering the value of what was on hand at the last date, was

Rice	\$1 73½	
Molasses	1 73	Cheapest form of the saccharine.
Rye meal	1 04¾	
Indian meal	0 99¾	Cheaper than rye.
Pork	0 22	

Flour	0 88	} Costs more than Indian meal, both money and trouble.	} All experiments which failed.
Sugar	0 80		
Lard	0 65		
Apples	0 25		
Dried apple . .	0 22		
Sweet potatoes .	0 10		
One pumpkin . .	0 6		
One watermelon .	0 2		
Salt	0 3		

Yes, I did eat \$8.74, all told ; but I should not thus unblushingly publish my guilt, if I did not know that most of my readers were equally guilty with myself, and that their deeds would look no better in print. The next year I sometimes caught a mess of fish for my dinner, and once I went so far as to slaughter a woodchuck which ravaged my bean-field, — effect his transmigration, as a Tartar would say, — and devour him, partly for experiment's sake ; but though it afforded me a momentary enjoyment, notwithstanding a musky flavor, I saw that the longest use would not make that a good practice, however it might seem to have your woodchucks ready dressed by the village butcher.

Clothing and some incidental expenses within the same dates, though little can be inferred from this item, amounted to

	\$8 40 $\frac{1}{4}$
Oil and some household utensils . . .	2 00

So that all the pecuniary outgoes, excepting for washing and mending, which for the most part were done out of the house, and their bills have not yet been received, — and these are all and more than all the ways by which money necessarily goes out in this part of the world, — were

House	\$28 12 $\frac{1}{2}$
Farm one year	14 72 $\frac{1}{4}$
Food eight months	8 74
Clothing, etc., eight months . . .	8 40 $\frac{3}{4}$
Oil, etc., eight months	2 00

In all \$61 99 $\frac{3}{4}$

I address myself now to those of my readers who have a living to get. And to meet this I have for farm produce sold

	\$23 44
Earned by day-labor	13 34
In all	\$36 78,

which subtracted from the sum of the outgoes leaves a balance of \$25.21 $\frac{3}{4}$ on the one side, — this being very nearly the means with which I started, and the measure of expenses to be incurred, — and on the other, beside the leisure and independence and

health thus secured, a comfortable house for me as long as I choose to occupy it.

These statistics, however accidental and therefore uninformative they may appear, as they have a certain completeness, have a certain value also. Nothing was given me of which I have not rendered some account. It appears from the above estimate, that my food alone cost me in money about twenty-seven cents a week. It was, for nearly two years after this, rye and Indian meal without yeast, potatoes, rice, a very little salt pork, molasses, and salt; and my drink, water. It was fit that I should live on rice, mainly, who loved so well the philosophy of India. To meet the objections of some inveterate cavillers, I may as well state, that if I dined out occasionally, as I always had done, and I trust shall have opportunities to do again, it was frequently to the detriment of my domestic arrangements. But the dining out, being, as I have stated, a constant element, does not in the least affect a comparative statement like this.

I learned from my two years' experience that it would cost incredibly little trouble to obtain one's necessary food, even in this latitude; that a man may use as simple a

diet as the animals, and yet retain health and strength. I have made a satisfactory dinner, satisfactory on several accounts, simply off a dish of purslane (*Portulaca oleracea*) which I gathered in my cornfield, boiled and salted. I give the Latin on account of the savoriness of the trivial name. And pray what more can a reasonable man desire, in peaceful times, in ordinary noons, than a sufficient number of ears of green sweet-corn boiled, with the addition of salt? Even the little variety which I used was a yielding to the demands of appetite, and not of health. Yet men have come to such a pass that they frequently starve, not for want of necessities, but for want of luxuries; and I know a good woman who thinks that her son lost his life because he took to drinking water only.

The reader will perceive that I am treating the subject rather from an economic than a dietetic point of view, and he will not venture to put my abstemiousness to the test unless he has a well-stocked larder.

Bread I at first made of pure Indian meal and salt, genuine hoe-cakes, which I baked before my fire out of doors on a shingle or the end of a stick of timber sawed off in

Emerson's House



building my house ; but it was wont to get smoked and to have a piny flavor. I tried flour also ; but have at last found a mixture of rye and Indian meal most convenient and agreeable. In cold weather it was no little amusement to bake several small loaves of this in succession, tending and turning them as carefully as an Egyptian his hatching eggs. They were a real cereal fruit which I ripened, and they had to my senses a fragrance like that of other noble fruits, which I kept in as long as possible by wrapping them in cloths. I made a study of the ancient and indispensable art of bread-making, consulting such authorities as offered, going back to the primitive days and first invention of the unleavened kind, when from the wildness of nuts and meats men first reached the mildness and refinement of this diet, and travelling gradually down in my studies through that accidental souring of the dough which, it is supposed, taught the leavening process, and through the various fermentations thereafter, till I came to "good, sweet, wholesome bread," the staff of life. Leaven, which some deem the soul of bread, the *spiritus* which fills its cellular tissue, which is religiously preserved like the vestal fire, —

some precious bottle-full, I suppose, first brought over in the Mayflower, did the business for America, and its influence is still rising, swelling, spreading, in cerealian billows over the land, — this seed I regularly and faithfully procured from the village, till at length one morning I forgot the rules, and scalded my yeast; by which accident I discovered that even this was not indispensable, — for my discoveries were not by the synthetic but analytic process, — and I have gladly omitted it since, though most housewives earnestly assured me that safe and wholesome bread without yeast might not be, and elderly people prophesied a speedy decay of the vital forces. Yet I find it not to be an essential ingredient, and after going without it for a year am still in the land of the living; and I am glad to escape the trivialness of carrying a bottle-full in my pocket, which would sometimes pop and discharge its contents to my discomfiture. It is simpler and more respectable to omit it. Man is an animal who more than any other can adapt himself to all climates and circumstances. Neither did I put any sal-soda, or other acid or alkali, into my bread. It would seem that I made it according to

the recipe which Marcus Porcius Cato gave about two centuries before Christ. "*Panem depsticium sic facito. Manus mortariumque bene lavato. Farinam in mortarium indito, aquæ paulatim addito, subigitoque pulchre. Ubi bene subegeris, defingito, coquitoque sub testu.*" Which I take to mean, "Make kneaded bread thus. Wash your hands and trough well. Put the meal into the trough, add water gradually, and knead it thoroughly. When you have kneaded it well, mould it, and bake it under a cover," that is, in a baking-kettle. Not a word about leaven. But I did not always use this staff of life. At one time, owing to the emptiness of my purse, I saw none of it for more than a month.

Every New Englander might easily raise all his own breadstuffs in this land of rye and Indian corn, and not depend on distant and fluctuating markets for them. Yet so far are we from simplicity and independence that, in Concord, fresh and sweet meal is rarely sold in the shops, and hominy and corn in a still coarser form are hardly used by any. For the most part the farmer gives to his cattle and hogs the grain of his own producing, and buys flour, which is at

least no more wholesome, at a greater cost, at the store. I saw that I could easily raise my bushel or two of rye and Indian corn, for the former will grow on the poorest land, and the latter does not require the best, and grind them in a hand-mill, and so do without rice and pork ; and if I must have some concentrated sweet, I found by experiment that I could make a very good molasses either of pumpkins or beets, and I knew that I needed only to set out a few maples to obtain it more easily still, and while these were growing I could use various substitutes beside those which I have named. "For," as the Forefathers sang, —

" we can make liquor to sweeten our lips
Of pumpkins and parsnips and walnut-tree chips."

Finally, as for salt, that grossest of groceries, to obtain this might be a fit occasion for a visit to the seashore, or, if I did without it altogether, I should probably drink the less water. I do not learn that the Indians ever troubled themselves to go after it.

Thus I could avoid all trade and barter, so far as my food was concerned, and having a shelter already, it would only remain to get clothing and fuel. The pantaloons which I now wear were woven in a farmer's

family, — thank Heaven there is so much virtue still in man; for I think the fall from the farmer to the operative as great and memorable as that from the man to the farmer; — and in a new country, fuel is an encumbrance. As for a habitat, if I were not permitted still to squat, I might purchase one acre at the same price for which the land I cultivated was sold — namely, eight dollars and eight cents. But as it was, I considered that I enhanced the value of the land by squatting on it. # 8.05

There is a certain class of unbelievers who sometimes ask me such questions as, if I think that I can live on vegetable food alone; and to strike at the root of the matter at once, — for the root is faith, — I am accustomed to answer such, that I can live on board nails. If they cannot understand that, they cannot understand much that I have to say. For my part, I am glad to hear of experiments of this kind being tried; as that a young man tried for a fortnight to live on hard, raw corn on the ear, using his teeth for all mortar. The squirrel tribe tried the same and succeeded. The human race is interested in these experiments, though a few old women who are incapacitated for

them, or who own their thirds in mills, may be alarmed.

My furniture, part of which I made myself, and the rest cost me nothing of which I have not rendered an account, consisted of a bed, a table, a desk, three chairs, a looking-glass three inches in diameter, a pair of tongs and andirons, a kettle, a skillet, and a frying-pan, a dipper, a wash-bowl, two knives and forks, three plates, one cup, one spoon, a jug for oil, a jug for molasses, and a japanned lamp. None is so poor that he need sit on a pumpkin. That is shiftlessness. There is a plenty of such chairs as I like best in the village garrets to be had for taking them away. Furniture! Thank God, I can sit and I can stand without the aid of a furniture warehouse. What man but a philosopher would not be ashamed to see his furniture packed in a cart and going up country exposed to the light of heaven and the eyes of men, a beggarly account of empty boxes? That is Spaulding's furniture. I could never tell from inspecting such a load whether it belonged to a so-called rich man or a poor one; the owner always seemed poverty-stricken. Indeed, the

Furniture used in the Walden House





more you have of such things the poorer you are. Each load looks as if it contained the contents of a dozen shanties; and if one shanty is poor, this is a dozen times as poor. Pray, for what do we *move* ever but to get rid of our furniture, our *exuviae*; at last to go from this world to another newly furnished, and leave this to be burned? It is the same as if all these traps were buckled to a man's belt, and he could not move over the rough country where our lines are cast without dragging them, — dragging his trap. He was a lucky fox that left his tail in the trap. The muskrat will gnaw his third leg off to be free. No wonder man has lost his elasticity. How often he is at a dead set! "Sir, if I may be so bold, what do you mean by a dead set?" If you are a seer, whenever you meet a man you will see all that he owns, ay, and much that he pretends to disown, behind him, even to his kitchen furniture and all the trumpery which he saves and will not burn, and he will appear to be harnessed to it and making what headway he can. I think that the man is at a dead set who has got through a knot hole or gateway where his sledge load of furniture cannot follow him. † cannot

but feel compassion when I hear some trig, compact-looking man, seemingly free, all girded and ready, speak of his "furniture," as whether it is insured or not. "But what shall I do with my furniture?" My gay butterfly is entangled in a spider's web then. Even those who seem for a long while not to have any, if you inquire more narrowly you will find have some stored in somebody's barn. I look upon England to-day as an old gentleman who is travelling with a great deal of baggage, trumpery which has accumulated from long housekeeping, which he has not the courage to burn; great trunk, little trunk, bandbox and bundle. Throw away the first three at least. It would surpass the powers of a well man nowadays to take up his bed and walk, and I should certainly advise a sick one to lay down his bed and run. When I have met an immigrant tottering under a bundle which contained his all — looking like an enormous wen which had grown out of the nape of his neck — I have pitied him, not because that was his all, but because he had all *that* to carry. If I have got to drag my trap, I will take care that it be a light one and do not nip me in a vital part. But perchance

it would be wisest never to put one's paw into it.

I would observe, by the way, that it costs me nothing for curtains, for I have no gazers to shut out but the sun and moon, and I am willing that they should look in. The moon will not sour milk nor taint meat of mine, nor will the sun injure my furniture or fade my carpet; and if he is sometimes too warm a friend, I find it still better economy to retreat behind some curtain which nature has provided, than to add a single item to the details of housekeeping. A lady once offered me a mat, but as I had no room to spare within the house, nor time to spare within or without to shake it, I declined it, preferring to wipe my feet on the sod before my door. It is best to avoid the beginnings of evil.

Not long since I was present at the auction of a deacon's effects, for his life had not been ineffectual:—

“The evil that men do lives after them.”

As usual, a great proportion was trumpery which had begun to accumulate in his father's day. Among the rest was a dried tapeworm. And now, after lying half a

century in his garret and other dust holes, these things were not burned; instead of a *bonfire*, or purifying destruction of them, there was an *auction*, or increasing of them. The neighbors eagerly collected to view them, bought them all, and carefully transported them to their garrets and dust holes, to lie there till their estates are settled, when they will start again. When a man dies he kicks the dust.

The customs of some savage nations might, perchance, be profitably imitated by us, for they at least go through the semblance of casting their slough annually; they have the idea of the thing, whether they have the reality or not. Would it not be well if we were to celebrate such a "busk," or "feast of first fruits," as Bartram describes to have been the custom of the Muc-classe Indians? "When a town celebrates the busk," says he, "having previously provided themselves with new clothes, new pots, pans, and other household utensils and furniture, they collect all their worn out clothes and other despicable things, sweep and cleanse their houses, squares, and the whole town, of their filth, which with all the remaining grain and other old provisions

they cast together into one common heap, and consume it with fire. After having taken medicine, and fasted for three days, all the fire in the town is extinguished. During this fast they abstain from the gratification of every appetite and passion whatever. A general amnesty is proclaimed ; all malefactors may return to their town."

"On the fourth morning, the high priest, by rubbing dry wood together, produces new fire in the public square, from whence every habitation in the town is supplied with the new and pure flame."

They then feast on the new corn and fruits, and dance and sing for three days, "and the four following days they receive visits and rejoice with their friends from neighboring towns who have in like manner purified and prepared themselves."

The Mexicans also practised a similar purification at the end of every fifty-two years, in the belief that it was time for the world to come to an end.

I have scarcely heard of a truer sacrament, that is, as the dictionary defines it, "outward and visible sign of an inward and spiritual grace," than this, and I have no doubt that they were originally inspired

directly from Heaven to do thus, though they have no biblical record of the revelation.

For more than five years I maintained myself thus solely by the labor of my hands, and I found, that by working about six weeks in a year, I could meet all the expenses of living. The whole of my winters, as well as most of my summers, I had free and clear for study. I have thoroughly tried school-keeping, and found that my expenses were in proportion, or rather out of proportion, to my income, for I was obliged to dress and train, not to say think and believe, accordingly, and I lost my time into the bargain. As I did not teach for the good of my fellow-men, but simply for a livelihood, this was a failure. I have tried trade; but I found that it would take ten years to get under way in that, and that then I should probably be on my way to the devil. I was actually afraid that I might by that time be doing what is called a good business. When formerly I was looking about to see what I could do for a living, some sad experience in conforming to the wishes of friends being fresh in my mind to tax my ingenuity,

I thought often and seriously of picking huckleberries; that surely I could do, and its small profits might suffice, — for my greatest skill has been to want but little, — so little capital it required, so little distraction from my wonted moods, I foolishly thought. While my acquaintances went unhesitatingly into trade or the professions, I contemplated this occupation as most like theirs; ranging the hills all summer to pick the berries which came in my way, and thereafter carelessly dispose of them; so, to keep the flocks of Admetus. I also dreamed that I might gather the wild herbs, or carry evergreens to such villagers as loved to be reminded of the woods, even to the city, by hay-cart loads. But I have since learned that trade curses everything it handles; and though you trade in messages from heaven, the whole curse of trade attaches to the business.

As I preferred some things to others, and especially valued my freedom, as I could fare hard and yet succeed well, I did not wish to spend my time in earning rich carpets or other fine furniture, or delicate cookery, or a house in the Grecian or the Gothic style just yet. If there are any to whom it

is no interruption to acquire these things, and who know how to use them when acquired, I relinquish to them the pursuit. Some are "industrious," and appear to love labor for its own sake, or perhaps because it keeps them out of worse mischief; to such I have at present nothing to say. Those who would not know what to do with more leisure than they now enjoy, I might advise to work twice as hard as they do, — work till they pay for themselves, and get their free papers. For myself I found that the occupation of a day-laborer was the most independent of any, especially as it required only thirty or forty days in a year to support one. The laborer's day ends with the going down of the sun, and he is then free to devote himself to his chosen pursuit, independent of his labor; but his employer, who speculates from month to month, has no respite from one end of the year to the other.

In short, I am convinced, both by faith and experience, that to maintain one's self on this earth is not a hardship but a pastime, if we will live simply and wisely; as the pursuits of the simpler nations are still the sports of the more artificial. It is not necessary that a man should earn his living

by the sweat of his brow, unless he sweats easier than I do.

One young man of my acquaintance, who has inherited some acres, told me that he thought he should live as I did, *if he had the means*. I would not have any one adopt *my* mode of living on any account; for, beside that before he has fairly learned it I may have found out another for myself, I desire that there may be as many different persons in the world as possible; but I would have each one be very careful to find out and pursue *his own* way, and not his father's or his mother's or his neighbor's instead. The youth may build or plant or sail, only let him not be hindered from doing that which he tells me he would like to do. It is by a mathematical point only that we are wise, as the sailor or the fugitive slave keeps the polestar in his eye; but that is sufficient guidance for all our life. We may not arrive at our port within a calculable period, but we would preserve the true course.

Undoubtedly, in this case, what is true for one is truer still for a thousand, as a large house is not proportionally more expensive than a small one, since one roof may

cover, one cellar underlie, and one wall separate several apartments. But for my part, I preferred the solitary dwelling. Moreover, it will commonly be cheaper to build the whole yourself than to convince another of the advantage of the common wall; and when you have done this, the common partition, to be much cheaper, must be a thin one, and that other may prove a bad neighbor, and also not keep his side in repair. The only coöperation which is commonly possible is exceedingly partial and superficial; and what little true coöperation there is, is as if it were not, being a harmony inaudible to men. If a man has faith, he will coöperate with equal faith everywhere; if he has not faith, he will continue to live like the rest of the world, whatever company he is joined to. To coöperate in the highest as well as the lowest sense, means *to get our living together*. I heard it proposed lately that two young men should travel together over the world, the one without money, earning his means as he went, before the mast and behind the plough, the other carrying a bill of exchange in his pocket. It was easy to see that they could not long be companions or coöperate, since one would not *operate* at all. They

would part at the first interesting crisis in their adventures. Above all, as I have implied, the man who goes alone can start to-day ; but he who travels with another must wait till that other is ready, and it may be a long time before they get off.

But all this is very selfish, I have heard some of my townsmen say. I confess that I have hitherto indulged very little in philanthropic enterprises. I have made some sacrifices to a sense of duty, and among others have sacrificed this pleasure also. There are those who have used all their arts to persuade me to undertake the support of some poor family in the town ; and if I had nothing to do — for the devil finds employment for the idle — I might try my hand at some such pastime as that. However, when I have thought to indulge myself in this respect, and lay their Heaven under an obligation by maintaining certain poor persons in all respects as comfortably as I maintain myself, and have even ventured so far as to make them the offer, they have one and all unhesitatingly preferred to remain poor. While my townsmen and women are devoted in so many ways to the good of their fellows,

I trust that one at least may be spared to other and less humane pursuits. You must have a genius for charity as well as for anything else. As for Doing-good, that is one of the professions which are full. Moreover, I have tried it fairly, and, strange as it may seem, am satisfied that it does not agree with my constitution. Probably I should not consciously and deliberately forsake my particular calling to do the good which society demands of me, to save the universe from annihilation; and I believe that a like but infinitely greater steadfastness elsewhere is all that now preserves it. But I would not stand between any man and his genius; and to him who does this work, which I decline, with his whole heart and soul and life, I would say, Persevere, even if the world call it doing evil, as it is most likely they will.

I am far from supposing that my case is a peculiar one; no doubt many of my readers would make a similar defence. At doing something, — I will not engage that my neighbors shall pronounce it good, — I do not hesitate to say that I should be a capital fellow to hire; but what that is, it is for my employer to find out. What *good* I do, in the common sense of that word, must be

aside from my main path, and for the most part wholly unintended. Men say, practically, Begin where you are and such as you are, without aiming mainly to become of more worth, and with kindness aforethought go about doing good. If I were to preach at all in this strain, I should say rather, Set about being good. As if the sun should stop when he had kindled his fires up to the splendor of a moon or a star of the sixth magnitude, and go about like a Robin Good-fellow, peeping in at every cottage window, inspiring lunatics, and tainting meats, and making darkness visible, instead of steadily increasing his genial heat and beneficence till he is of such brightness that no mortal can look him in the face, and then, and in the mean while too, going about the world in his own orbit, doing it good, or rather, as a truer philosophy has discovered, the world going about him getting good. When Phaeton, wishing to prove his heavenly birth by his beneficence, had the sun's chariot but one day, and drove out of the beaten track, he burned several blocks of houses in the lower streets of heaven, and scorched the surface of the earth, and dried up every spring, and made the great desert of Sahara, till at

length Jupiter hurled him headlong to the earth with a thunderbolt, and the sun, through grief at his death, did not shine for a year.

There is no odor so bad as that which arises from goodness tainted. It is human, it is divine, carrion. If I knew for a certainty that a man was coming to my house with the conscious design of doing me good, I should run for my life, as from that dry and parching wind of the African deserts called the simoom, which fills the mouth and nose and ears and eyes with dust till you are suffocated, for fear that I should get some of his good done to me, — some of its virus mingled with my blood. No, — in this case I would rather suffer evil the natural way. A man is not a good *man* to me because he will feed me if I should be starving, or warm me if I should be freezing, or pull me out of a ditch if I should ever fall into one. I can find you a Newfoundland dog that will do as much. Philanthropy is not love for one's fellow-man in the broadest sense. Howard was no doubt an exceedingly kind and worthy man in his way, and has his reward; but, comparatively speaking, what are a hundred Howards to *us*, if their philan-

thropy do not help *us* in our best estate, when we are most worthy to be helped? I never heard of a philanthropic meeting in which it was sincerely proposed to do any good to me, or the like of me.

The Jesuits were quite balked by those Indians who, being burned at the stake, suggested new modes of torture to their tormentors. Being superior to physical suffering, it sometimes chanced that they were superior to any consolation which the missionaries could offer; and the law to do as you would be done by fell with less persuasiveness on the ears of those who, for their part, did not care how they were done by, who loved their enemies after a new fashion, and came very near freely forgiving them all they did.

Be sure that you give the poor the aid they most need, though it be your example which leaves them far behind. If you give money, spend yourself with it, and do not merely abandon it to them. We make curious mistakes sometimes. Often the poor man is not so cold and hungry as he is dirty and ragged and gross. It is partly his taste, and not merely his misfortune. If you give him money, he will perhaps buy more rags

with it. I was wont to pity the clumsy Irish laborers who cut ice on the pond, in such mean and ragged clothes, while I shivered in my more tidy and somewhat more fashionable garments, till, one bitter cold day, one who had slipped into the water came to my house to warm him, and I saw him strip off three pairs of pants and two pairs of stockings ere he got down to the skin, though they were dirty and ragged enough, it is true, and that he could afford to refuse the *extra* garments which I offered him, he had so many *intra* ones. This ducking was the very thing he needed. Then I began to pity myself, and I saw that it would be a greater charity to bestow on me a flannel shirt than a whole slop-shop on him. There are a thousand hacking at the branches of evil to one who is striking at the root, and it may be that he who bestows the largest amount of time and money on the needy is doing the most by his mode of life to produce that misery which he strives in vain to relieve. It is the pious slave-breeder devoting the proceeds of every tenth slave to buy a Sunday's liberty for the rest. Some show their kindness to the poor by employing them in their kitchens. Would they not be kinder if they

Thoreau in 1854



employed themselves there? You boast of spending a tenth part of your income in charity ; may be you should spend the nine tenths so, and done with it. Society recovers only a tenth part of the property then. Is this owing to the generosity of him in whose possession it is found, or to the remissness of the officers of justice ?

Philanthropy is almost the only virtue which is sufficiently appreciated by mankind. Nay, it is greatly overrated ; and it is our selfishness which overrates it. A robust poor man, one sunny day here in Concord, praised a fellow-townsmen to me, because, as he said, he was kind to the poor ; meaning himself. The kind uncles and aunts of the race are more esteemed than its true spiritual fathers and mothers. I once heard a reverend lecturer on England, a man of learning and intelligence, after enumerating her scientific, literary, and political worthies, Shakespeare, Bacon, Cromwell, Milton, Newton, and others, speak next of her Christian heroes, whom, as if his profession required it of him, he elevated to a place far above all the rest, as the greatest of the great. They were Penn, Howard, and Mrs. Fry. Every one must feel the falsehood and cant of this.

The last were not England's best men and women; only, perhaps, her best philanthropists.

I would not subtract anything from the praise that is due to philanthropy, but merely demand justice for all who by their lives and works are a blessing to mankind. I do not value chiefly a man's uprightness and benevolence, which are, as it were, his stem and leaves. Those plants of whose greenness withered we make herb tea for the sick serve but a humble use, and are most employed by quacks. I want the flower and fruit of a man; that some fragrance be wafted over from him to me, and some ripeness flavor our intercourse. His goodness must not be a partial and transitory act, but a constant superfluity, which costs him nothing and of which he is unconscious. This is a charity that hides a multitude of sins. The philanthropist too often surrounds mankind with the remembrance of his own cast-off griefs as an atmosphere, and calls it sympathy. We should impart our courage, and not our despair, our health and ease, and not our disease, and take care that this does not spread by contagion. From what southern plains comes up

the voice of wailing? Under what latitudes reside the heathen to whom we would send light? Who is that intemperate and brutal man whom we would redeem? If anything ail a man, so that he does not perform his functions, if he have a pain in his bowels even, — for that is the seat of sympathy, — he forthwith sets about reforming — the world. Being a microcosm himself, he discovers — and it is a true discovery, and he is the man to make it — that the world has been eating green apples; to his eyes, in fact, the globe itself is a great green apple, which there is danger awful to think of that the children of men will nibble before it is ripe; and straightway his drastic philanthropy seeks out the Esquimaux and the Patagonian, and embraces the populous Indian and Chinese villages; and thus, by a few years of philanthropic activity, the powers in the mean while using him for their own ends, no doubt, he cures himself of his dyspepsia, the globe acquires a faint blush on one or both of its cheeks, as if it were beginning to be ripe, and life loses its crudity and is once more sweet and wholesome to live. I never dreamed of any enormity greater than I have committed. I

never knew, and never shall know, a worse man than myself.

I believe that what so saddens the reformer is not his sympathy with his fellows in distress, but, though he be the holiest son of God, is his private ail. Let this be righted, let the spring come to him, the morning rise over his couch, and he will forsake his generous companions without apology. My excuse for not lecturing against the use of tobacco is, that I never chewed it, that is a penalty which reformed tobacco-chewers have to pay; though there are things enough I have chewed which I could lecture against. If you should ever be betrayed into any of these philanthropies, do not let your left hand know what your right hand does, for it is not worth knowing. Rescue the drowning and tie your shoe-strings. Take your time, and set about some free labor.

Our manners have been corrupted by communication with the saints. Our hymn-books resound with a melodious cursing of God and enduring him forever. One would say that even the prophets and redeemers had rather consoled the fears than confirmed the hopes of man. There is nowhere re-

corded a simple and irrepressible satisfaction with the gift of life, any memorable praise of God. All health and success does me good, however far off and withdrawn it may appear; all disease and failure helps to make me sad and does me evil, however much sympathy it may have with me or I with it. If, then, we would indeed restore mankind by truly Indian, botanic, magnetic, or natural means, let us first be as simple and well as Nature ourselves, dispel the clouds which hang over our own brows, and take up a little life into our pores. Do not stay to be an overseer of the poor, but endeavor to become one of the worthies of the world.

I read in the Gulistan, or Flower Garden, of Sheik Sadi of Shiraz, that "They asked a wise man, saying: Of the many celebrated trees which the Most High God has created lofty and umbrageous, they call none azad, or free, excepting the cypress, which bears no fruit; what mystery is there in this? He replied: Each has its appropriate produce, and appointed season, during the continuance of which it is fresh and blooming, and during their absence dry and withered; to neither of which states is the cypress ex-

*Arabs
and*

posed, being always flourishing ; and of this nature are the azads, or religious independents. — Fix not thy heart on that which is transitory ; for the Dijlah, or Tigris, will continue to flow through Bagdad after the race of caliphs is extinct : if thy hand has plenty, be liberal as the date tree ; but if it affords nothing to give away, be an azad, or free man, like the cypress.”

COMPLEMENTAL VERSES

THE PRETENSIONS OF POVERTY

Thou dost presume too much, poor needy wretch,
To claim a station in the firmament
Because thy humble cottage, or thy tub,
Nurses some lazy or pedantic virtue
In the cheap sunshine or by shady springs,
With roots and pot-herbs ; where thy right hand,
Tearing those humane passions from the mind,
Upon whose stocks fair blooming virtues flourish,
Degradeth nature, and benumbeth sense,
And, Gorgon-like, turns active men to stone.
We not require the dull society
Of your necessitated temperance,
Or that unnatural stupidity
That knows nor joy nor sorrow ; nor your fore'd
Falsely exalted passive fortitude
Above the active. This low abject brood,
That fix their seats in mediocrity,
Become your servile minds ; but we advance
Such virtues only as admit excess,
Brave, bounteous acts, regal magnificence,
All-seeing prudence, magnanimity
That knows no bound, and that heroic virtue
For which antiquity hath left no name,
But patterns only, such as Hercules,
Achilles, Theseus. Back to thy loath'd cell ;
And when thou seest the new enlightened sphere,
Study to know but what those worthies were."

T. CAREW.



II

WHERE I LIVED, AND WHAT I LIVED FOR

AT a certain season of our life we are accustomed to consider every spot as the possible site of a house. I have thus surveyed the country on every side within a dozen miles of where I live. In imagination I have bought all the farms in succession, for all were to be bought, and I knew their price. I walked over each farmer's premises, tasted his wild apples, discoursed on husbandry with him, took his farm at his price, at any price, mortgaging it to him in my mind; even put a higher price on it, — took everything but a deed of it, — took his word for his deed, for I dearly love to talk, — cultivated it, and him too to some extent, I trust, and withdrew when I had enjoyed it long enough, leaving him to carry it on. This experience entitled me to be regarded as a sort of real-estate broker by my friends. Wherever I sat, there I might live, and the landscape radiated from me accordingly.

What is a house but a *sedes*, a seat?—better if a country seat. I discovered many a site for a house not likely to be soon improved, which some might have thought too far from the village; but to my eyes the village was too far from it. Well, there I might live, I said; and there I did live, for an hour, a summer and a winter life; saw how I could let the years run off, buffet the winter through, and see the spring come in. The future inhabitants of this region, wherever they may place their houses, may be sure that they have been anticipated. An afternoon sufficed to lay out the land into orchard, woodlot, and pasture, and to decide what fine oaks or pines should be left to stand before the door, and whence each blasted tree could be seen to the best advantage; and then I let it lie, fallow perchance, for a man is rich in proportion to the number of things which he can afford to let alone.

My imagination carried me so far that I even had the refusal of several farms,—the refusal was all I wanted,—but I never got my fingers burned by actual possession. The nearest that I came to actual possession was when I bought the Hollowell place, and

had begun to sort my seeds, and collected materials with which to make a wheelbarrow to carry it on or off with; but before the owner gave me a deed of it, his wife — every man has such a wife — changed her mind and wished to keep it, and he offered me ten dollars to release him. Now, to speak the truth, I had but ten cents in the world, and it surpassed my arithmetic to tell, if I was that man who had ten cents, or who had a farm, or ten dollars, or all together. However, I let him keep the ten dollars and the farm too, for I had carried it far enough; or rather, to be generous, I sold him the farm for just what I gave for it, and, as he was not a rich man, made him a present of ten dollars, and still had my ten cents, and seeds, and materials for a wheelbarrow left. I found thus that I had been a rich man without any damage to my poverty. But I retained the landscape, and I have since annually carried off what it yielded without a wheelbarrow. With respect to landscapes, —

“I am monarch of all I survey,
My right there is none to dispute.”

I have frequently seen a poet withdraw, having enjoyed the most valuable part of a

farm, while the crusty farmer supposed that he had got a few wild apples only. Why, the owner does not know it for many years when a poet has put his farm in rhyme, the most admirable kind of invisible fence, has fairly impounded it, milked it, skimmed it, and got all the cream, and left the farmer only the skimmed milk.

The real attractions of the Hollowell farm, to me, were : its complete retirement, being about two miles from the village, half a mile from the nearest neighbor, and separated from the highway by a broad field ; its bounding on the river, which the owner said protected it by its fogs from frosts in the spring, though that was nothing to me ; the gray color and ruinous state of the house and barn, and the dilapidated fences, which put such an interval between me and the last occupant ; the hollow and lichen - covered apple trees, gnawed by rabbits, showing what kind of neighbors I should have ; but above all, the recollection I had of it from my earliest voyages up the river, when the house was concealed behind a dense grove of red maples, through which I heard the house-dog bark. I was in haste to buy it, before the proprietor finished getting out some

rocks, cutting down the hollow apple trees, and grubbing up some young birches which had sprung up in the pasture, or, in short, had made any more of his improvements. To enjoy these advantages I was ready to carry it on ; like Atlas, to take the world on my shoulders, — I never heard what compensation he received for that, — and do all those things which had no other motive or excuse but that I might pay for it and be unmolested in my possession of it ; for I knew all the while that it would yield the most abundant crop of the kind I wanted if I could only afford to let it alone. But it turned out as I have said.

All that I could say, then, with respect to farming on a large scale, (I have always cultivated a garden,) was, that I had had my seeds ready. Many think that seeds improve with age. I have no doubt that time discriminates between the good and the bad ; and when at last I shall plant, I shall be less likely to be disappointed. But I would say to my fellows, once for all, As long as possible live free and uncommitted. It makes but little difference whether you are committed to a farm or the county jail.

Old Cato, whose "*De Re Rusticâ*" is my

"Cultivator," says, and the only translation I have seen makes sheer nonsense of the passage, "When you think of getting a farm turn it thus in your mind, not to buy greedily; nor spare your pains to look at it, and do not think it enough to go round it once. The oftener you go there the more it will please you, if it is good." I think I shall not buy greedily, but go round and round it as long as I live, and be buried in it first, that it may please me the more at last.

The present was my next experiment of this kind, which I purpose to describe more at length, for convenience, putting the experience of two years into one. As I have said, I do not propose to write an ode to dejection, but to brag as lustily as chanticleer in the morning, standing on his roost, if only to wake my neighbors up.

When first I took up my abode in the woods, that is, began to spend my nights as well as days there, which, by accident, was on Independence day, or the fourth of July, 1845, my house was not finished for winter, but was merely a defence against the rain, without plastering or chimney, the walls being of rough weather-stained boards, with

wide chinks, which made it cool at night. The upright white hewn studs and freshly planed door and window casings gave it a clean and airy look, especially in the morning, when its timbers were saturated with dew, so that I fancied that by noon some sweet gum would exude from them. To my imagination it retained throughout the day more or less of this auroral character, reminding me of a certain house on a mountain which I had visited a year before. This was an airy and unplastered cabin, fit to entertain a travelling god, and where a goddess might trail her garments. The winds which passed over my dwelling were such as sweep over the ridges of mountains, bearing the broken strains, or celestial parts only, of terrestrial music. The morning wind forever blows, the poem of creation is uninterrupted; but few are the ears that hear it. Olympus is but the outside of the earth everywhere.

The only house I had been the owner of before, if I except a boat, was a tent, which I used occasionally when making excursions in the summer, and this is still rolled up in my garret; but the boat, after passing from hand to hand, has gone down the stream of

time. With this more substantial shelter about me, I had made some progress toward settling in the world. This frame, so slightly clad, was a sort of crystallization around me, and reacted on the builder. It was suggestive somewhat as a picture in outlines. I did not need to go out doors to take the air, for the atmosphere within had lost none of its freshness. It was not so much within doors as behind a door where I sat, even in the rainest weather. The Harivansa says, "An abode without birds is like a meat without seasoning." Such was not my abode, for I found myself suddenly neighbor to the birds; not by having imprisoned one, but having caged myself near them. I was not only nearer to some of those which commonly frequent the garden and the orchard, but to those wilder and more thrilling songsters of the forest which never, or rarely, serenade a villager, — the wood-thrush, the veery, the scarlet tanager, the field-sparrow, the whippoorwill, and many others.

I was seated by the shore of a small pond, about a mile and a half south of the village of Concord and somewhat higher than it, in the midst of an extensive wood

between that town and Lincoln, and about two miles south of that our only field known to fame, Concord Battle Ground ; but I was so low in the woods that the opposite shore, half a mile off, like the rest, covered with wood, was my most distant horizon. For the first week, whenever I looked out on the pond it impressed me like a tarn high up on the side of a mountain, its bottom far above the surface of other lakes, and, as the sun arose, I saw it throwing off its nightly clothing of mist, and here and there, by degrees, its soft ripples or its smooth reflecting surface was revealed, while the mists, like ghosts, were stealthily withdrawing in every direction into the woods, as at the breaking up of some nocturnal conventicle. The very dew seemed to hang upon the trees later into the day than usual, as on the sides of mountains.

This small lake was of most value as a neighbor in the intervals of a gentle rain storm in August, when, both air and water being perfectly still, but the sky overcast, mid-afternoon had all the serenity of evening, and the wood-thrush sang around, and was heard from shore to shore. A lake like this is never smoother than at such a time ;

Walden from the House



and the clear portion of the air above it being shallow and darkened by clouds, the water, full of light and reflections, becomes a lower heaven itself so much the more important. From a hill top near by, where the wood had been recently cut off, there was a pleasing vista southward across the pond, through a wide indentation in the hills which form the shore there, where their opposite sides sloping toward each other suggested a stream flowing out in that direction through a wooded valley, but stream there was none. That way I looked between and over the near green hills to some distant and higher ones in the horizon, tinged with blue. Indeed, by standing on tiptoe I could catch a glimpse of some of the peaks of the still bluer and more distant mountain ranges in the north-west, those true-blue coins from heaven's own mint, and also of some portion of the village. But in other directions, even from this point, I could not see over or beyond the woods which surrounded me. It is well to have some water in your neighborhood, to give buoyancy to and float the earth. One value even of the smallest well is, that when you look into it you see that earth is not conti-

nent but insular. This is as important as that it keeps butter cool. When I looked across the pond from this peak toward the Sudbury meadows, which in time of flood I distinguished elevated perhaps by a mirage in their seething valley, like a coin in a basin, all the earth beyond the pond appeared like a thin crust insulated and floated even by this small sheet of intervening water, and I was reminded that this on which I dwelt was but *dry land*.

Though the view from my door was still more contracted, I did not feel crowded or confined in the least. There was pasture enough for my imagination. The low shrub-oak plateau to which the opposite shore arose, stretched away toward the prairies of the West and the steppes of Tartary, affording ample room for all the roving families of men. "There are none happy in the world but beings who enjoy freely a vast horizon," — said Damodara, when his herds required new and larger pastures.

Both place and time were changed, and I dwelt nearer to those parts of the universe and to those eras in history which had most attracted me. Where I lived was as far off as many a region viewed nightly by astron-

omers. We are wont to imagine rare and delectable places in some remote and more celestial corner of the system, behind the constellation of Cassiopeia's Chair, far from noise and disturbance. I discovered that my house actually had its site in such a withdrawn, but forever new and unprofaned, part of the universe. If it were worth the while to settle in those parts near to the Pleiades or the Hyades, to Aldebaran or Altair, then I was really there, or at an equal remoteness from the life which I had left behind, dwindled and twinkling with as fine a ray to my nearest neighbor, and to be seen only in moonless nights by him. Such was that part of creation where I had squatted ; —

“ There was a shepherd that did live,
And held his thoughts as high
As were the mounts whereon his flocks
Did hourly feed him by.”

What should we think of the shepherd's life if his flocks always wandered to higher pastures than his thoughts?

Every morning was a cheerful invitation to make my life of equal simplicity, and I may say innocence, with Nature herself. I have been as sincere a worshipper of Aurora

as the Greeks. I got up early and bathed in the pond; that was a religious exercise, and one of the best things which I did. They say that characters were engraven on the bathing tub of king Tching-thang to this effect: "Renew thyself completely each day; do it again, and again, and forever again." I can understand that. Morning brings back the heroic ages. I was as much affected by the faint hum of a mosquito making its invisible and unimaginable tour through my apartment at earliest dawn, when I was sitting with door and windows open, as I could be by any trumpet that ever sang of fame. It was Homer's requiem; itself an Iliad and Odyssey in the air, singing its own wrath and wanderings. There was something cosmical about it; a standing advertisement, till forbidden, of the everlasting vigor and fertility of the world. The morning, which is the most memorable season of the day, is the awakening hour. Then there is least somnolence in us; and for an hour, at least, some part of us awakes which slumbers all the rest of the day and night. Little is to be expected of that day, if it can be called a day, to which we are not awakened by our Genius, but by the mechan-

ical nudgings of some servitor, are not awakened by our own newly-acquired force and aspirations from within, accompanied by the undulations of celestial music, instead of factory bells, and a fragrance filling the air — to a higher life than we fell asleep from ; and thus the darkness bear its fruit, and prove itself to be good, no less than the light. That man who does not believe that each day contains an earlier, more sacred, and auroral hour than he has yet profaned, has despaired of life, and is pursuing a descending and darkening way. After a partial cessation of his sensuous life, the soul of man, or its organs rather, are reinvigorated each day, and his Genius tries again what noble life it can make. All memorable events, I should say, transpire in morning time and in a morning atmosphere. The Vedas say, "All intelligences awake with the morning." Poetry and art, and the fairest and most memorable of the actions of men, date from such an hour. All poets and heroes, like Memnon, are the children of Aurora, and emit their music at sunrise. To him whose elastic and vigorous thought keeps pace with the sun, the day is a perpetual morning. It matters not what the clocks say or the atti-

tudes and labors of men. Morning is when I am awake and there is a dawn in me. Moral reform is the effort to throw off sleep. Why is it that men give so poor an account of their day if they have not been slumbering? They are not such poor calculators. If they had not been overcome with drowsiness they would have performed something. The millions are awake enough for physical labor; but only one in a million is awake enough for effective intellectual exertion, only one in a hundred millions to a poetic or divine life. To be awake is to be alive. I have never yet met a man who was quite awake. How could I have looked him in the face?

We must learn to reawaken and keep ourselves awake, not by mechanical aids, but by an infinite expectation of the dawn, which does not forsake us in our soundest sleep. I know of no more encouraging fact than the unquestionable ability of man to elevate his life by a conscious endeavor. It is something to be able to paint a particular picture, or to carve a statue, and so to make a few objects beautiful; but it is far more glorious to carve and paint the very atmosphere and medium through which we look, which mor-

ally we can do. To affect the quality of the day, that is the highest of arts. Every man is tasked to make his life, even in its details, worthy of the contemplation of his most elevated and critical hour. If we refused, or rather used up, such paltry information as we get, the oracles would distinctly inform us how this might be done.

I went to the woods because I wished to live deliberately, to front only the essential facts of life, and see if I could not learn what it had to teach, and not, when I came to die, discover that I had not lived. I did not wish to live what was not life, living is so dear; nor did I wish to practise resignation, unless it was quite necessary. I wanted to live deep and suck out all the marrow of life, to live so sturdily and Spartan-like as to put to rout all that was not life, to cut a broad swath and shave close, to drive life into a corner, and reduce it to its lowest terms, and, if it proved to be mean, why then to get the whole and genuine meanness of it, and publish its meanness to the world; or if it were sublime, to know it by experience, and be able to give a true account of it in my next excursion. For most men, it appears to me, are in a strange uncertainty

about it, whether it is of the devil or of God, and have *somewhat hastily* concluded that it is the chief end of man here to "glorify God and enjoy him forever."

Still we live meanly, like ants; though the fable tells us that we were long ago changed into men; like pygmies we fight with cranes; it is error upon error, and clout upon clout, and our best virtue has for its occasion a superfluous and evitable wretchedness. Our life is frittered away by detail. An honest man has hardly need to count more than his ten fingers, or in extreme cases he may add his ten toes, and lump the rest. Simplicity, simplicity, simplicity! I say, let your affairs be as two or three, and not a hundred or a thousand; instead of a million count half a dozen, and keep your accounts on your thumb nail. In the midst of this chopping sea of civilized life, such are the clouds and storms and quicksands and thousand-and-one items to be allowed for, that a man has to live, if he would not founder and go to the bottom and not make his port at all, by dead reckoning, and he must be a great calculator indeed who succeeds. Simplify, simplify. Instead of three meals a day, if it be necessary eat

but one ; instead of a hundred dishes, five ; and reduce other things in proportion. Our life is like a German Confederacy, made up of petty states, with its boundary forever fluctuating, so that even a German cannot tell you how it is bounded at any moment. The nation itself, with all its so-called internal improvements, which, by the way are all external and superficial, is just such an unwieldy and overgrown establishment, cluttered with furniture and tripped up by its own traps, ruined by luxury and heedless expense, by want of calculation and a worthy aim, as the million households in the land ; and the only cure for it as for them is in a rigid economy, a stern and more than Spartan simplicity of life and elevation of purpose. It lives too fast. Men think that it is essential that the *Nation* have commerce, and export ice, and talk through a telegraph, and ride thirty miles an hour, without a doubt, whether *they* do or not ; but whether we should live like baboons or like men, is a little uncertain. If we do not get out sleepers, and forge rails, and devote days and nights to the work, but go to tinkering upon our *lives* to improve *them*, who will build railroads ? And if railroads are

not built, how shall we get to heaven in season? But if we stay at home and mind our business, who will want railroads? We do not ride on the railroad; it rides upon us. Did you ever think what those sleepers are that underlie the railroad? Each one is a man, an Irishman, or a Yankee man. The rails are laid on them, and they are covered with sand, and the cars run smoothly over them. They are sound sleepers, I assure you. And every few years a new lot is laid down and run over; so that, if some have the pleasure of riding on a rail, others have the misfortune to be ridden upon. And when they run over a man that is walking in his sleep, a supernumerary sleeper in the wrong position, and wake him up, they suddenly stop the cars, and make a hue and cry about it, as if this were an exception. I am glad to know that it takes a gang of men for every five miles to keep the sleepers down and level in their beds as it is, for this is a sign that they may sometime get up again.

Why should we live with such hurry and waste of life? We are determined to be starved before we are hungry. Men say that a stitch in time saves nine, and so they

take a thousand stitches to-day to save nine to-morrow. As for *work*, we have n't any of any consequence. We have the Saint Vitus' dance, and cannot possibly keep our heads still. If I should only give a few pulls at the parish bell-rope, as for a fire, that is, without setting the bell, there is hardly a man on his farm in the outskirts of Concord, notwithstanding that press of engagements which was his excuse so many times this morning, nor a boy, nor a woman, I might almost say, but would forsake all and follow that sound, not mainly to save property from the flames, but, if we will confess the truth, much more to see it burn, since burn it must, and we, be it known, did not set it on fire, — or to see it put out, and have a hand in it, if that is done as handsomely; yes, even if it were the parish church itself. Hardly a man takes a half hour's nap after dinner, but when he wakes he holds up his head and asks, "What's the news?" as if the rest of mankind had stood his sentinels. Some give directions to be waked every half hour, doubtless for no other purpose; and then, to pay for it, they tell what they have dreamed. After a night's sleep the news is as indispensable

as the breakfast. "Pray tell me anything new that has happened to a man anywhere, on this globe," — and he reads it over his coffee and rolls, that a man has had his eyes gouged out this morning on the Wachito River; never dreaming the while that he lives in the dark unfathomed mammoth cave of this world, and has but the rudiment of an eye himself.

For my part, I could easily do without the post-office. I think that there are very few important communications made through it. To speak critically, I never received more than one or two letters in my life — I wrote this some years ago — that were worth the postage. The penny-post is, commonly, an institution through which you seriously offer a man that penny for his thoughts which is so often safely offered in jest. And I am sure that I never read any memorable news in a newspaper. If we read of one man robbed, or murdered, or killed by accident, or one house burned, or one vessel wrecked, or one steamboat blown up, or one cow run over on the Western Railroad, or one mad dog killed, or one lot of grasshoppers in the winter, — we never need read of another. One is enough. If you are acquainted with

Old Marlborough Road



the principle, what do you care for a myriad instances and applications? To a philosopher all *news*, as it is called, is gossip, and they who edit and read it are old women over their tea. Yet not a few are greedy after this gossip. There was such a rush, as I hear, the other day at one of the offices to learn the foreign news by the last arrival, that several large squares of plate glass belonging to the establishment were broken by the pressure, — news which I seriously think a ready wit might write a twelvemonth or twelve years beforehand with sufficient accuracy. As for Spain, for instance, if you know how to throw in Don Carlos and the Infanta, and Don Pedro and Seville and Granada, from time to time in the right proportions, — they may have changed the names a little since I saw the papers, — and serve up a bull-fight when other entertainments fail, it will be true to the letter, and give us as good an idea of the exact state or ruin of things in Spain as the most succinct and lucid reports under this head in the newspapers: and as for England, almost the last significant scrap of news from that quarter was the revolution of 1649; and if you have learned the history of her crops for an

average year, you never need attend to that thing again, unless your speculations are of a merely pecuniary character. If one may judge who rarely looks into the newspapers, nothing new does ever happen in foreign parts, a French revolution not excepted.

What news! how much more important to know what that is which was never old! "Kieou-he-yu (great dignitary of the state of Wei) sent a man to Khoung-tseu to know his news. Khoung-tseu caused the messenger to be seated near him, and questioned him in these terms: What is your master doing? The messenger answered with respect: My master desires to diminish the number of his faults, but he cannot come to the end of them. The messenger being gone, the philosopher remarked: What a worthy messenger! What a worthy messenger!" The preacher, instead of vexing the ears of drowsy farmers on their day of rest at the end of the week, — for Sunday is the fit conclusion of an ill-spent week, and not the fresh and brave beginning of a new one, — with this one other draggle-tail of a sermon, should shout with thundering voice, — "Pause! Avast! Why so seeming fast, but deadly slow?"

Shams and delusions are esteemed for soundest truths, while reality is fabulous. If men would steadily observe realities only, and not allow themselves to be deluded, life, to compare it with such things as we know, would be like a fairy tale and the Arabian Nights' Entertainments. If we respected only what is inevitable and has a right to be, music and poetry would resound along the streets. When we are unhurried and wise, we perceive that only great and worthy things have any permanent and absolute existence, — that petty fears and petty pleasures are but the shadow of the reality. This is always exhilarating and sublime. By closing the eyes and slumbering, and consenting to be deceived by shows, men establish and confirm their daily life of routine and habit everywhere, which still is built on purely illusory foundations. Children, who play life, discern its true law and relations more clearly than men, who fail to live it worthily, but who think that they are wiser by experience, that is, by failure. I have read in a Hindoo book, that "there was a king's son, who, being expelled in infancy from his native city, was brought up by a forester, and, growing up to maturity in that state,

imagined himself to belong to the barbarous race with which he lived. One of his father's ministers having discovered him, revealed to him what he was, and the misconception of his character was removed, and he knew himself to be a prince. So soul," continues the Hindoo philosopher, "from the circumstances in which it is placed, mistakes its own character, until the truth is revealed to it by some holy teacher, and then it knows itself to be *Brahme*." I perceive that we inhabitants of New England live this mean life that we do because our vision does not penetrate the surface of things. We think that that is which *appears* to be. If a man should walk through this town and see only the reality, where, think you, would the "Mill-dam" go to? If he should give us an account of the realities he beheld there, we should not recognize the place in his description. Look at a meeting-house, or a court-house, or a jail, or a shop, or a dwelling-house, and say what that thing really is before a true gaze, and they would all go to pieces in your account of them. Men esteem truth remote, in the outskirts of the system, behind the farthest star, before Adam and after the last man. In eternity there is in-

deed something true and sublime. But all these times and places and occasions are now and here. God himself culminates in the present moment, and will never be more divine in the lapse of all the ages. And we are enabled to apprehend at all what is sublime and noble only by the perpetual instilling and drenching of the reality that surrounds us. The universe constantly and obediently answers to our conceptions ; whether we travel fast or slow, the track is laid for us. Let us spend our lives in conceiving then. The poet or the artist never yet had so fair and noble a design but some of his posterity at least could accomplish it.

Let us spend one day as deliberately as Nature, and not be thrown off the track by every nutshell and mosquito's wing that falls on the rails. Let us rise early and fast, or break fast, gently and without perturbation ; let company come and let company go, let the bells ring and the children cry, — determined to make a day of it. Why should we knock under and go with the stream ? Let us not be upset and overwhelmed in that terrible rapid and whirlpool called a dinner, situated in the meridian shallows. Weather this danger and you are safe, for the rest

of the way is down hill. With unrelaxed nerves, with morning vigor, sail by it, looking another way, tied to the mast like Ulysses. If the engine whistles, let it whistle till it is hoarse for its pains. If the bell rings, why should we run? We will consider what kind of music they are like. Let us settle ourselves, and work and wedge our feet downward through the mud and slush of opinion, and prejudice, and tradition, and delusion, and appearance, that alluvion which covers the globe, through Paris and London, through New York and Boston and Concord, through church and state, through poetry and philosophy and religion, till we come to a hard bottom and rocks in place, which we can call *reality*, and say, This is, and no mistake; and then begin, having a *point d'appui*, below freshet and frost and fire, a place where you might found a wall or a state, or set a lamp-post safely, or perhaps a gauge, not a Nilometer, but a Realometer, that future ages might know how deep a freshet of shams and appearances had gathered from time to time. If you stand right fronting and face to face to a fact, you will see the sun glimmer on both its surfaces, as if it were a cimeter, and feel

its sweet edge dividing you through the heart and marrow, and so you will happily conclude your mortal career. Be it life or death, we crave only reality. If we are really dying, let us hear the rattle in our throats and feel cold in the extremities; if we are alive, let us go about our business.

Time is but the stream I go a-fishing in. I drink at it; but while I drink I see the sandy bottom and detect how shallow it is. Its thin current slides away, but eternity remains. I would drink deeper; fish in the sky, whose bottom is pebbly with stars. I cannot count one. I know not the first letter of the alphabet. I have always been regretting that I was not as wise as the day I was born. The intellect is a cleaver; it discerns and rifts its way into the secret of things. I do not wish to be any more busy with my hands than is necessary. My head is hands and feet. I feel all my best faculties concentrated in it. My instinct tells me that my head is an organ for burrowing, as some creatures use their snout and fore-paws, and with it I would mine and burrow my way through these hills. I think that the richest vein is somewhere hereabouts; so by the divining rod and thin rising vapors I judge; and here I will begin to mine.



III

READING

WITH a little more deliberation in the choice of their pursuits, all men would perhaps become essentially students and observers, for certainly their nature and destiny are interesting to all alike. In accumulating property for ourselves or our posterity, in founding a family or a state, or acquiring fame even, we are mortal ; but in dealing with truth we are immortal, and need fear no change nor accident. The oldest Egyptian or Hindoo philosopher raised a corner of the veil from the statue of the divinity ; and still the trembling robe remains raised, and I gaze upon as fresh a glory as he did, since it was I in him that was then so bold, and it is he in me that now reviews the vision. No dust has settled on that robe ; no time has elapsed since that divinity was revealed. That time which we really improve, or which is improvable, is neither past, present, nor future.

My residence was more favorable, not only to thought, but to serious reading, than a university; and though I was beyond the range of the ordinary circulating library, I had more than ever come within the influence of those books which circulate round the world, whose sentences were first written on bark, and are now merely copied from time to time on to linen paper. Says the poet Mîr Camar Uddîn Mast, "Being seated to run through the region of the spiritual world; I have had this advantage in books. To be intoxicated by a single glass of wine; I have experienced this pleasure when I have drunk the liquor of the esoteric doctrines." I kept Homer's *Iliad* on my table through the summer, though I looked at his page only now and then. Incessant labor with my hands, at first, for I had my house to finish and my beans to hoe at the same time, made more study impossible. Yet I sustained myself by the prospect of such reading in future. I read one or two shallow books of travel in the intervals of my work, till that employment made me ashamed of myself, and I asked where it was then that *I* lived.

The student may read Homer or Æschy-

lus in the Greek without danger of dissipation or luxuriousness, for it implies that he in some measure emulate their heroes, and consecrate morning hours to their pages. The heroic books, even if printed in the character of our mother tongue, will always be in a language dead to degenerate times; and we must laboriously seek the meaning of each word and line, conjecturing a larger sense than common use permits out of what wisdom and valor and generosity we have. The modern cheap and fertile press, with all its translations, has done little to bring us nearer to the heroic writers of antiquity. They seem as solitary, and the letter in which they are printed as rare and curious, as ever. It is worth the expense of youthful days and costly hours, if you learn only some words of an ancient language, which are raised out of the trivialness of the street, to be perpetual suggestions and provocations. It is not in vain that the farmer remembers and repeats the few Latin words which he has heard. Men sometimes speak as if the study of the classics would at length make way for more modern and practical studies; but the adventurous student will always study classics, in whatever lan-

guage they may be written and however ancient they may be. For what are the classics but the noblest recorded thoughts of man? They are the only oracles which are not decayed, and there are such answers to the most modern inquiry in them as Delphi and Dodona never gave. We might as well omit to study Nature because she is old. To read well, that is, to read true books in a true spirit, is a noble exercise, and one that will task the reader more than any exercise which the customs of the day esteem. It requires a training such as the athletes underwent, the steady intention almost of the whole life to this object. Books must be read as deliberately and reservedly as they were written. It is not enough even to be able to speak the language of that nation by which they are written, for there is a memorable interval between the spoken and the written language, the language heard and the language read. The one is commonly transitory, a sound, a tongue, a dialect merely, almost brutish, and we learn it unconsciously, like the brutes, of our mothers. The other is the maturity and experience of that; if that is our mother tongue, this is our father tongue, a reserved

and select expression, too significant to be heard by the ear, which we must be born again in order to speak. The crowds of men who merely *spoke* the Greek and Latin tongues in the middle ages were not entitled by the accident of birth to *read* the works of genius written in those languages; for these were not written in that Greek or Latin which they knew, but in the select language of literature. They had not learned the nobler dialects of Greece and Rome, but the very materials on which they were written were waste paper to them, and they prized instead a cheap contemporary literature. But when the several nations of Europe had acquired distinct though rude written languages of their own, sufficient for the purposes of their rising literatures, then first learning revived, and scholars were enabled to discern from that remoteness the treasures of antiquity. What the Roman and Grecian multitude could not *hear*, after the lapse of ages a few scholars *read*, and a few scholars only are still reading it.

However much we may admire the orator's occasional bursts of eloquence, the noblest written words are commonly as far behind or above the fleeting spoken language

as the firmament with its stars is behind the clouds. *There* are the stars, and they who can may read them. The astronomers forever comment on and observe them. They are not exhalations like our daily colloquies and vaporous breath. What is called eloquence in the forum is commonly found to be rhetoric in the study. The orator yields to the inspiration of a transient occasion, and speaks to the mob before him, to those who can *hear* him; but the writer, whose more equable life is his occasion, and who would be distracted by the event and the crowd which inspire the orator, speaks to the intellect and heart of mankind, to all in any age who can *understand* him.

No wonder that Alexander carried the Iliad with him on his expeditions in a precious casket. A written word is the choicest of relics. It is something at once more intimate with us and more universal than any other work of art. It is the work of art nearest to life itself. It may be translated into every language, and not only be read but actually breathed from all human lips; —not be represented on canvas or in marble only, but be carved out of the breath of life itself. The symbol of an ancient

man's thought becomes a modern man's speech. Two thousand summers have imparted to the monuments of Grecian literature, as to her marbles, only a maturer golden and autumnal tint, for they have carried their own serene and celestial atmosphere into all lands to protect them against the corrosion of time. Books are the treasured wealth of the world and the fit inheritance of generations and nations. Books, the oldest and the best, stand naturally and rightfully on the shelves of every cottage. They have no cause of their own to plead, but while they enlighten and sustain the reader his common sense will not refuse them. Their authors are a natural and irresistible aristocracy in every society, and, more than kings or emperors, exert an influence on mankind. When the illiterate and perhaps scornful trader has earned by enterprise and industry his coveted leisure and independence, and is admitted to the circles of wealth and fashion, he turns inevitably at last to those still higher but yet inaccessible circles of intellect and genius, and is sensible only of the imperfection of his culture and the vanity and insufficiency of all his riches, and further proves his good sense by the pains which he

takes to secure for his children that intellectual culture whose want he so keenly feels; and thus it is that he becomes the founder of a family.

Those who have not learned to read the ancient classics in the language in which they were written must have a very imperfect knowledge of the history of the human race; for it is remarkable that no transcript of them has ever been made into any modern tongue, unless our civilization itself may be regarded as such a transcript. Homer has never yet been printed in English, nor *Æschylus*, nor *Virgil* even, — works as refined, as solidly done, and as beautiful almost as the morning itself; for later writers, say what we will of their genius, have rarely, if ever, equalled the elaborate beauty and finish and the lifelong and heroic literary labors of the ancients. They only talk of forgetting them who never knew them. It will be soon enough to forget them when we have the learning and the genius which will enable us to attend to and appreciate them. That age will be rich indeed when those relics which we call Classics, and the still older and more than classic but even less known Scriptures of the nations, shall have still

further accumulated, when the Vaticans shall be filled with Vedas and Zendavestas and Bibles, with Homers and Dantes and Shakespeares, and all the centuries to come shall have successively deposited their trophies in the forum of the world. By such a pile we may hope to scale heaven at last.

The works of the great poets have never yet been read by mankind, for only great poets can read them. They have only been read as the multitude read the stars, at most astrologically, not astronomically. Most men have learned to read to serve a paltry convenience, as they have learned to cipher in order to keep accounts and not be cheated in trade ; but of reading as a noble intellectual exercise they know little or nothing ; yet this only is reading, in a high sense, not that which lulls us as a luxury and suffers the nobler faculties to sleep the while, but what we have to stand on tip-toe to read and devote our most alert and wakeful hours to.

I think that having learned our letters we should read the best that is in literature, and not be forever repeating our a b abs, and words of one syllable, in the fourth or fifth classes, sitting on the lowest and foremost form all our lives. Most men are sat-

isfied if they read or hear read, and perchance have been convicted by the wisdom of one good book, the Bible, and for the rest of their lives vegetate and dissipate their faculties in what is called easy reading. There is a work in several volumes in our Circulating Library entitled *Little Reading*, which I thought referred to a town of that name which I had not been to. There are those who, like cormorants and ostriches, can digest all sorts of this, even after the fullest dinner of meats and vegetables, for they suffer nothing to be wasted. If others are the machines to provide this provender, they are the machines to read it. They read the nine thousandth tale about Zebulon and Sephronia, and how they loved as none had ever loved before, and neither did the course of their true love run smooth, — at any rate, how it did run and stumble, and get up again and go on! how some poor unfortunate got up on to a steeple, who had better never have gone up as far as the belfry; and then, having needlessly got him up there, the happy novelist rings the bell for all the world to come together and hear, O dear! how he did get down again! For my part, I think that they had better metamorphose

all such aspiring heroes of universal novel-dom into man weather-cocks, as they used to put heroes among the constellations, and let them swing round there till they are rusty, and not come down at all to bother honest men with their pranks. The next time the novelist rings the bell I will not stir though the meeting-house burn down. "The Skip of the Tip-Toe-Hop, a Romance of the Middle Ages, by the celebrated author of 'Tittle-Tol-Tan,' to appear in monthly parts; a great rush; don't all come together." All this they read with saucer eyes, and erect and primitive curiosity, and with unwearied gizzard, whose corrugations even yet need no sharpening, just as some little four-year-old bencher his two-cent gilt-covered edition of Cinderella, — without any improvement, that I can see, in the pronunciation, or accent, or emphasis, or any more skill in extracting or inserting the moral. The result is dulness of sight, a stagnation of the vital circulations, and a general deliquium and sloughing off of all the intellectual faculties. This sort of gingerbread is baked daily and more sedulously than pure wheat or rye-and-Indian in almost every oven, and finds a surer market.

The best books are not read even by those who are called good readers. What does our Concord culture amount to? There is in this town, with a very few exceptions, no taste for the best or for very good books even in English literature, whose words all can read and spell. Even the college-bred and so-called liberally educated men here and elsewhere have really little or no acquaintance with the English classics; and as for the recorded wisdom of mankind, the ancient classics and Bibles, which are accessible to all who will know of them, there are the feeblest efforts anywhere made to become acquainted with them. I know a woodchopper, of middle age, who takes a French paper, not for news as he says, for he is above that, but to "keep himself in practice," he being a Canadian by birth; and when I ask him what he considers the best thing he can do in this world, he says, beside this, to keep up and add to his English. This is about as much as the college-bred generally do or aspire to do, and they take an English paper for the purpose. One who has just come from reading perhaps one of the best English books will find how many with whom he can converse about it?

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Or suppose he comes from reading a Greek or Latin classic in the original, whose praises are familiar even to the so - called illiterate ; he will find nobody at all to speak to, but must keep silence about it. Indeed, there is hardly the professor in our colleges, who, if he has mastered the difficulties of the language, has proportionally mastered the difficulties of the wit and poetry of a Greek poet, and has any sympathy to impart to the alert and heroic reader ; and as for the sacred Scriptures, or Bibles of mankind, who in this town can tell me even their titles ? Most men do not know that any nation but the Hebrews have had a scripture. A man, any man, will go considerably out of his way to pick up a silver dollar ; but here are golden words, which the wisest men of antiquity have uttered, and whose worth the wise of every succeeding age have assured us of ; — and yet we learn to read only as far as Easy Reading, the primers and class-books, and when we leave school, the “ Little Reading,” and story books, which are for boys and beginners ; and our reading, our conversation and thinking, are all on a very low level, worthy only of pygmies and manikins.

I aspire to be acquainted with wiser men

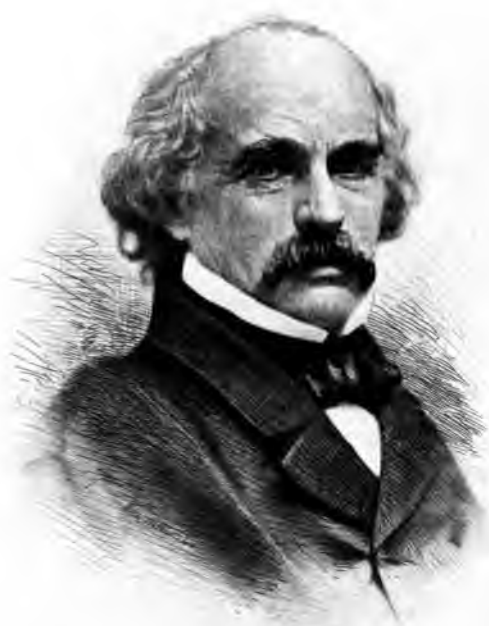
than this our Concord soil has produced, whose names are hardly known here. Or shall I hear the name of Plato and never read his book? As if Plato were my townsman and I never saw him, — my next neighbor and I never heard him speak or attended to the wisdom of his words. But how actually is it? His Dialogues, which contain what was immortal in him, lie on the next shelf, and yet I never read them. We are under-bred and low-lived and illiterate; and in this respect I confess I do not make any very broad distinction between the illiterateness of my townsman who cannot read at all and the illiterateness of him who has learned to read only what is for children and feeble intellects. We should be as good as the worthies of antiquity, but partly by first knowing how good they were. We are a race of tit-men, and soar but little higher in our intellectual flights than the columns of the daily paper.

It is not all books that are as dull as their readers. There are probably words addressed to our condition exactly, which, if we could really hear and understand, would be more salutary than the morning or the spring to our lives, and possibly put a new

aspect on the face of things for us. How many a man has dated a new era in his life from the reading of a book. The book exists for us perchance which will explain our miracles and reveal new ones. The at present unutterable things we may find somewhere uttered. These same questions that disturb and puzzle and confound us have in their turn occurred to all the wise men ; not one has been omitted ; and each has answered them, according to his ability, by his words and his life. Moreover, with wisdom we shall learn liberality. The solitary hired man on a farm in the outskirts of Concord, who has had his second birth and peculiar religious experience, and is driven as he believes into silent gravity and exclusiveness by his faith, may think it is not true ; but Zoroaster, thousands of years ago, travelled the same road and had the same experience ; but he, being wise, knew it to be universal, and treated his neighbors accordingly, and is even said to have invented and established worship among men. Let him humbly commune with Zoroaster then, and through the liberalizing influence of all the worthies, with Jesus Christ himself, and let "our church" go by the board.

Nathaniel Hawthorne





1

We boast that we belong to the nineteenth century and are making the most rapid strides of any nation. But consider how little this village does for its own culture. I do not wish to flatter my townsmen, nor to be flattered by them, for that will not advance either of us. We need to be provoked, — goaded like oxen, as we are, into a trot. We have a comparatively decent system of common schools, schools for infants only ; but excepting the half-starved Lyceum in the winter, and latterly the puny beginning of a library suggested by the state, no school for ourselves. We spend more on almost any article of bodily aliment or ailment than on our mental aliment. It is time that we had uncommon schools, that we did not leave off our education when we begin to be men and women. It is time that villages were universities, and their elder inhabitants the fellows of universities, with leisure — if they are indeed so well off — to pursue liberal studies the rest of their lives. Shall the world be confined to one Paris or one Oxford forever? Cannot students be boarded here and get a liberal education under the skies of Concord? Can we not hire some Abelard to lecture to us? Alas! what with

foddering the cattle and tending the store, we are kept from school too long, and our education is sadly neglected. In this country, the village should in some respects take the place of the nobleman of Europe. It should be the patron of the fine arts. It is rich enough. It wants only the magnanimity and refinement. It can spend money enough on such things as farmers and traders value, but it is thought Utopian to propose spending money for things which more intelligent men know to be of far more worth. This town has spent seventeen thousand dollars on a town-house, thank fortune or politics, but probably it will not spend so much on living wit, the true meat to put into that shell, in a hundred years. The one hundred and twenty-five dollars annually subscribed for a Lyceum in the winter is better spent than any other equal sum raised in the town. If we live in the nineteenth century, why should we not enjoy the advantages which the nineteenth century offers? Why should our life be in any respect provincial? If we will read newspapers, why not skip the gossip of Boston and take the best newspaper in the world at once?—not be sucking the pap of “neutral family” papers, or browsing

“Olive-Branches” here in New England. Let the reports of all the learned societies come to us, and we will see if they know anything. Why should we leave it to Harper & Brothers and Redding & Co. to select our reading? As the nobleman of cultivated taste surrounds himself with whatever conduces to his culture, — genius — learning — wit — books — paintings — statuary — music — philosophical instruments, and the like; so let the village do, — not stop short at a pedagogue, a parson, a sexton, a parish library, and three selectmen, because our pilgrim forefathers got through a cold winter once on a bleak rock with these. To act collectively is according to the spirit of our institutions; and I am confident that, as our circumstances are more flourishing, our means are greater than the nobleman’s. New England can hire all the wise men in the world to come and teach her, and board them round the while, and not be provincial at all. That is the *uncommon* school we want. Instead of noblemen, let us have noble villages of men. If it is necessary, omit one bridge over the river, go round a little there, and throw one arch at least over the darker gulf of ignorance which surrounds us.



IV

SOUNDS

BUT while we are confined to books, though the most select and classic, and read only particular written languages, which are themselves but dialects and provincial, we are in danger of forgetting the language which all things and events speak without metaphor, which alone is copious and standard. Much is published, but little printed. The rays which stream through the shutter will be no longer remembered when the shutter is wholly removed. No method nor discipline can supersede the necessity of being forever on the alert. What is a course of history or philosophy, or poetry, no matter how well selected, or the best society, or the most admirable routine of life, compared with the discipline of looking always at what is to be seen? Will you be a reader, a student merely, or a seer? Read your fate, see what is before you, and walk on into futurity.

I did not read books the first summer ; I hoed beans. Nay, I often did better than this. There were times when I could not afford to sacrifice the bloom of the present moment to any work, whether of the head or hands. I love a broad margin to my life. Sometimes, in a summer morning, having taken my accustomed bath, I sat in my sunny doorway from sunrise till noon, rapt in a revery, amidst the pines and hickories and sumachs, in undisturbed solitude and stillness, while the birds sang around or flitted noiseless through the house, until by the sun falling in at my west window, or the noise of some traveller's wagon on the distant highway, I was reminded of the lapse of time. I grew in those seasons like corn in the night, and they were far better than any work of the hands would have been. They were not time subtracted from my life, but so much over and above my usual allowance. I realized what the Orientals mean by contemplation and the forsaking of works. For the most part, I minded not how the hours went. The day advanced as if to light some work of mine ; it was morning, and lo, now it is evening, and nothing memorable is accomplished. Instead of

singing like the birds, I silently smiled at my incessant good fortune. As the sparrow had its trill, sitting on the hickory before my door, so had I my chuckle or suppressed warble which he might hear out of my nest. My days were not days of the week, bearing the stamp of any heathen deity, nor were they minced into hours and fretted by the ticking of a clock; for I lived like the Puri Indians, of whom it is said that "for yesterday, to-day, and to-morrow they have only one word, and they express the variety of meaning by pointing backward for yesterday, forward for to-morrow, and overhead for the passing day." This was sheer idleness to my fellow-townsmen, no doubt; but if the birds and flowers had tried me by their standard, I should not have been found wanting. A man must find his occasions in himself, it is true. The natural day is very calm, and will hardly reprove his indolence.

I had this advantage, at least, in my mode of life, over those who were obliged to look abroad for amusement, to society and the theatre, that my life itself was become my amusement and never ceased to be novel. It was a drama of many scenes and without

an end. If we were always indeed getting our living, and regulating our lives according to the last and best mode we had learned, we should never be troubled with ennui. Follow your genius closely enough, and it will not fail to show you a fresh prospect every hour. Housework was a pleasant pastime. When my floor was dirty, I rose early, and, setting all my furniture out of doors on the grass, bed and bedstead making but one budget, dashed water on the floor, and sprinkled white sand from the pond on it, and then with a broom scrubbed it clean and white ; and by the time the villagers had broken their fast the morning sun had dried my house sufficiently to allow me to move in again, and my meditations were almost uninterrupted. It was pleasant to see my whole household effects out on the grass, making a little pile like a gypsy's pack, and my three-legged table, from which I did not remove the books and pen and ink, standing amid the pines and hickories. They seemed glad to get out themselves, and as if unwilling to be brought in. I was sometimes tempted to stretch an awning over them and take my seat there. It was worth the while to see the sun shine on these

things, and hear the free wind blow on them ; so much more interesting most familiar objects look out of doors than in the house. A bird sits on the next bough, life-everlasting grows under the table, and blackberry vines run round its legs ; pine cones, chestnut burs, and strawberry leaves are strewn about. It looked as if this was the way these forms came to be transferred to our furniture, to tables, chairs, and beds, — because they once stood in their midst.

My house was on the side of a hill, immediately on the edge of the larger wood, in the midst of a young forest of pitch pines and hickories, and half a dozen rods from the pond, to which a narrow footpath led down the hill. In my front yard grew the strawberry, blackberry, and life-everlasting, johnswort and golden-rod, shrub-oaks and sand-cherry, blueberry and ground-nut. Near the end of May, the sand-cherry (*cerasus pumila*) adorned the sides of the path with its delicate flowers arranged in umbels cylindrically about its short stems, which last, in the fall, weighed down with good sized and handsome cherries, fell over in wreaths like rays on every side. I tasted

them out of compliment to Nature, though they were scarcely palatable. The sumach (*rhus glabra*) grew luxuriantly about the house, pushing up through the embankment which I had made, and growing five or six feet the first season. Its broad pinnate tropical leaf was pleasant though strange to look on. The large buds, suddenly pushing out late in the spring from dry sticks which had seemed to be dead, developed themselves as by magic into graceful green and tender boughs, an inch in diameter; and sometimes, as I sat at my window, so heedlessly did they grow and tax their weak joints, I heard a fresh and tender bough suddenly fall like a fan to the ground, when there was not a breath of air stirring, broken off by its own weight. In August, the large masses of berries, which, when in flower, had attracted many wild bees, gradually assumed their bright velvety crimson hue, and by their weight again bent down and broke the tender limbs.

As I sit at my window this summer afternoon, hawks are circling about my clearing; the tantivy of wild pigeons, flying by twos and threes athwart my view, or perching

restless on the white-pine boughs behind my house, gives a voice to the air; a fishhawk dimples the glassy surface of the pond and brings up a fish; a mink steals out of the marsh before my door and seizes a frog by the shore; the sedge is bending under the weight of the reed-birds flitting hither and thither; and for the last half hour I have heard the rattle of railroad cars, now dying away and then reviving like the beat of a partridge, conveying travellers from Boston to the country. For I did not live so out of the world as that boy, who, as I hear, was put out to a farmer in the east part of the town, but ere long ran away and came home again, quite down at the heel and homesick. He had never seen such a dull and out-of-the-way place; the folks were all gone off; why, you could n't even hear the whistle! I doubt if there is such a place in Massachusetts now: —

“In truth, our village has become a butt
For one of those fleet railroad shafts, and o'er
Our peaceful plain its soothing sound is — Concord.”

The Fitchburg Railroad touches the pond about a hundred rods south of where I dwell. I usually go to the village along its causeway, and am, as it were, related to so-

ciety by this link. The men on the freight trains, who go over the whole length of the road, bow to me as to an old acquaintance, they pass me so often, and apparently they take me for an employee; and so I am. I too would fain be a track-repairer somewhere in the orbit of the earth.

The whistle of the locomotive penetrates my woods summer and winter, sounding like the scream of a hawk sailing over some farmer's yard, informing me that many restless city merchants are arriving within the circle of the town, or adventurous country traders from the other side. As they come under one horizon, they shout their warning to get off the track to the other, heard sometimes through the circles of two towns. Here come your groceries, country; your rations, countrymen! Nor is there any man so independent on his farm that he can say them nay. And here's your pay for them! screams the countryman's whistle; timber like long battering rams going twenty miles an hour against the city's walls, and chairs enough to seat all the weary and heavy laden that dwell within them. With such huge and lumbering civility the country hands a chair to the

city. All the Indian huckleberry hills are stripped, all the cranberry meadows are raked into the city. Up comes the cotton, down goes the woven cloth ; up comes the silk, down goes the woollen ; up come the books, but down goes the wit that writes them.

When I meet the engine with its train of cars moving off with planetary motion, — or, rather, like a comet, for the beholder knows not if with that velocity and with that direction it will ever revisit this system, since its orbit does not look like a returning curve, — with its steam cloud like a banner streaming behind in golden and silver wreaths, like many a downy cloud which I have seen, high in the heavens, unfolding its masses to the light, — as if this travelling demigod, this cloud-compeller, would ere long take the sunset sky for the livery of his train ; when I hear the iron horse make the hills echo with his snort like thunder, shaking the earth with his feet, and breathing fire and smoke from his nostrils, (what kind of winged horse or fiery dragon they will put into the new Mythology I don't know,) it seems as if the earth had got a race now worthy to inhabit it. If all were as it seems,

and men made the elements their servants for noble ends! If the cloud that hangs over the engine were the perspiration of heroic deeds, or as beneficent as that which floats over the farmer's fields, then the elements and Nature herself would cheerfully accompany men on their errands and be their escort.

I watch the passage of the morning cars with the same feeling that I do the rising of the sun, which is hardly more regular. Their train of clouds stretching far behind and rising higher and higher, going to heaven while the cars are going to Boston, conceals the sun for a minute and casts my distant field into the shade, a celestial train beside which the petty train of cars which hugs the earth is but the barb of the spear. The stabler of the iron horse was up early this winter morning by the light of the stars amid the mountains, to fodder and harness his steed. Fire, too, was awakened thus early to put the vital heat in him and get him off. If the enterprise were as innocent as it is early! If the snow lies deep, they strap on his snow-shoes, and with the giant plough plough a furrow from the mountains to the seaboard, in which the cars, like a following

drill-barrow, sprinkle all the restless men and floating merchandise in the country for seed. All day the fire-steed flies over the country, stopping only that his master may rest, and I am awakened by his tramp and defiant snort at midnight, when in some remote glen in the woods he fronts the elements incased in ice and snow; and he will reach his stall only with the morning star, to start once more on his travels without rest or slumber. Or perchance, at evening, I hear him in his stable blowing off the superfluous energy of the day, that he may calm his nerves and cool his liver and brain for a few hours of iron slumber. If the enterprise were as heroic and commanding as it is protracted and unwearied!

Far through unfrequented woods on the confines of towns, where once only the hunter penetrated by day, in the darkest night dart these bright saloons without the knowledge of their inhabitants; this moment stopping at some brilliant station-house in town or city, where a social crowd is gathered, the next in the Dismal Swamp, scaring the owl and fox. The startings and arrivals of the cars are now the epochs in the village day. They go and come with

such regularity and precision, and their whistle can be heard so far, that the farmers set their clocks by them, and thus one well conducted institution regulates a whole country. Have not men improved somewhat in punctuality since the railroad was invented? Do they not talk and think faster in the depot than they did in the stage-office? There is something electrifying in the atmosphere of the former place. I have been astonished at the miracles it has wrought; that some of my neighbors, who, I should have prophesied, once for all, would never get to Boston by so prompt a conveyance, are on hand when the bell rings. To do things "railroad fashion" is now the by-word; and it is worth the while to be warned so often and so sincerely by any power to get off its track. There is no stopping to read the riot act, no firing over the heads of the mob, in this case. We have constructed a fate, an *Atropos*, that never turns aside. (Let that be the name of your engine.) Men are advertised that at a certain hour and minute these bolts will be shot toward particular points of the compass; yet it interferes with no man's business, and the children go to school on the other track. We

live the steadier for it. We are all educated thus to be sons of Tell. The air is full of invisible bolts. Every path but your own is the path of fate. Keep on your own track, then.

What recommends commerce to me is its enterprise and bravery. It does not clasp its hands and pray to Jupiter. I see these men every day go about their business with more or less courage and content, doing more even than they suspect, and perchance better employed than they could have consciously devised. I am less affected by their heroism who stood up for half an hour in the front line at Buena Vista, than by the steady and cheerful valor of the men who inhabit the snow-plough for their winter quarters; who have not merely the three-o'clock in the morning courage, which Bonaparte thought was the rarest, but whose courage does not go to rest so early, who go to sleep only when the storm sleeps or the sinews of their iron steed are frozen. On this morning of the Great Snow, perchance, which is still raging and chilling men's blood, I hear the muffled tone of their engine bell from out the fog bank of their chilled breath, which announces that the cars *are coming*, without long delay, not-

withstanding the veto of a New England north-east snow-storm, and I behold the ploughmen covered with snow and rime, their heads peering above the mould-board which is turning down other than daisies and the nests of field-mice, like bowlders of the Sierra Nevada, that occupy an outside place in the universe.

Commerce is unexpectedly confident and serene, alert, adventurous, and unwearied. It is very natural in its methods withal, far more so than many fantastic enterprises and sentimental experiments, and hence its singular success. I am refreshed and expanded when the freight train rattles past me, and I smell the stores which go dispensing their odors all the way from Long Wharf to Lake Champlain, reminding me of foreign parts, of coral reefs, and Indian oceans, and tropical climes, and the extent of the globe. I feel more like a citizen of the world at the sight of the palm-leaf which will cover so many flaxen New England heads the next summer, the Manilla hemp and cocoa-nut husks, the old junk, gunny bags, scrap iron, and rusty nails. This car-load of torn sails is more legible and interesting now than if they should be wrought into paper and

printed books. Who can write so graphically the history of the storms they have weathered as these rents have done? They are proof-sheets which need no correction. Here goes lumber from the Maine woods, which did not go out to sea in the last freshet, risen four dollars on the thousand because of what did go out or was split up; pine, spruce, cedar, — first, second, third and fourth qualities, so lately all of one quality, to wave over the bear, and moose, and caribou. Next rolls Thomaston lime, a prime lot, which will get far among the hills before it gets slacked. These rags in bales, of all hues and qualities, the lowest condition to which cotton and linen descend, the final result of dress, — of patterns which are now no longer cried up, unless it be in Milwaukee, as those splendid articles, English, French, or American prints, gingham, muslins, etc., gathered from all quarters both of fashion and poverty, going to become paper of one color or a few shades only, on which forsooth will be written tales of real life, high and low, and founded on fact! This closed car smells of salt fish, the strong New England and commercial scent, reminding me of the Grand Banks and the fisheries. Who has

not seen a salt fish, thoroughly cured for this world, so that nothing can spoil it, and putting the perseverance of the saints to the blush? with which you may sweep or pave the streets, and split your kindlings, and the teamster shelter himself and his lading against sun wind and rain behind it, — and the trader, as a Concord trader once did, hang it up by his door for a sign when he commences business, until at last his oldest customer cannot tell surely whether it be animal, vegetable, or mineral, and yet it shall be as pure as a snowflake, and if it be put into a pot and boiled, will come out an excellent dun fish for a Saturday's dinner. Next Spanish hides, with the tails still preserving their twist and the angle of elevation they had when the oxen that wore them were careering over the pampas of the Spanish main, — a type of all obstinacy, and evincing how almost hopeless and incurable are all constitutional vices. I confess, that practically speaking, when I have learned a man's real disposition, I have no hopes of changing it for the better or worse in this state of existence. As the Orientals say, "A cur's tail may be warmed, and pressed, and bound round with ligatures, and after a

twelve years' labor bestowed upon it, still it will retain its natural form." The only effectual cure for such inveteracies as these tails exhibit is to make glue of them, which I believe is what is usually done with them, and then they will stay put and stick. Here is a hogshead of molasses or of brandy directed to John Smith, Cuttingsville, Vermont, some trader among the Green Mountains, who imports for the farmers near his clearing, and now perchance stands over his bulk-head and thinks of the last arrivals on the coast, how they may affect the price for him, telling his customers this moment, as he has told them twenty times before this morning, that he expects some by the next train of prime quality. It is advertised in the Cuttingsville Times.

While these things go up other things come down. Warned by the whizzing sound, I look up from my book and see some tall pine, hewn on far northern hills, which has winged its way over the Green Mountains and the Connecticut, shot like an arrow through the township within ten minutes, and scarce another eye beholds it; going

" to be the mast
Of some great ammiral."

And hark! here comes the cattle-train bearing the cattle of a thousand hills, sheepcots, stables, and cow-yards in the air, drovers with their sticks, and shepherd boys in the midst of their flocks, all but the mountain pastures, whirled along like leaves blown from the mountains by the September gales. The air is filled with the bleating of calves and sheep, and the hustling of oxen, as if a pastoral valley were going by. When the old bell-weather at the head rattles his bell, the mountains do indeed skip like rams and the little hills like lambs. A car-load of drovers, too, in the midst, on a level with their droves now, their vocation gone, but still clinging to their useless sticks as their badge of office. But their dogs, where are they? It is a stampede to them; they are quite thrown out; they have lost the scent. Methinks I hear them barking behind the Peterboro' Hills, or panting up the western slope of the Green Mountains. They will not be in at the death. Their vocation, too, is gone. Their fidelity and sagacity are below par now. They will slink back to their kennels in disgrace, or perchance run wild and strike a league with the wolf and the fox. So is your pastoral life whirled

past and away. But the bell rings, and I must get off the track and let the cars go by ; —

What 's the railroad to me ?
I never go to see
Where it ends.
It fills a few hollows,
And makes banks for the swallows,
It sets the sand a-blowing,
And the blackberries a-growing,

but I cross it like a cart-path in the woods.
I will not have my eyes put out and my ears
spoiled by its smoke and steam and hissing.

Now that the cars are gone by and all the restless world with them, and the fishes in the pond no longer feel their rumbling, I am more alone than ever. For the rest of the long afternoon, perhaps, my meditations are interrupted only by the faint rattle of a carriage or team along the distant highway.

Sometimes, on Sundays, I heard the bells, the Lincoln, Acton, Bedford, or Concord bell, when the wind was favorable, a faint, sweet, and, as it were, natural melody, worth importing into the wilderness. At a sufficient distance over the woods this sound acquires a certain vibratory hum, as if the pine needles in the horizon were the strings

of a harp which it swept. All sound heard at the greatest possible distance produces one and the same effect, a vibration of the universal lyre, just as the intervening atmosphere makes a distant ridge of earth interesting to our eyes by the azure tint it imparts to it. There came to me in this case a melody which the air had strained, and which had conversed with every leaf and needle of the wood, that portion of the sound which the elements had taken up and modulated and echoed from vale to vale. The echo is, to some extent, an original sound, and therein is the magic and charm of it. It is not merely a repetition of what was worth repeating in the bell, but partly the voice of the wood, the same trivial words and notes sung by a wood-nymph.

At evening, the distant lowing of some cow in the horizon beyond the woods sounded sweet and melodious, and at first I would mistake it for the voices of certain minstrels by whom I was sometimes serenaded, who might be straying over hill and dale; but soon I was not unpleasantly disappointed when it was prolonged into the cheap and natural music of the cow. I do not mean to be satirical, but to express my appreciation

of those youths' singing, when I state that I perceived clearly that it was akin to the music of the cow, and they were at length one articulation of Nature.

Regularly at half past seven, in one part of the summer, after the evening train had gone by, the whippoorwills chanted their vespers for half an hour, sitting on a stump by my door, or upon the ridge-pole of the house. They would begin to sing almost with as much precision as a clock, within five minutes of a particular time, referred to the setting of the sun, every evening. I had a rare opportunity to become acquainted with their habits. Sometimes I heard four or five at once in different parts of the wood, by accident one a bar behind another, and so near me that I distinguished not only the cluck after each note, but often that singular buzzing sound like a fly in a spider's web, only proportionally louder. Sometimes one would circle round and round me in the woods a few feet distant as if tethered by a string, when probably I was near its eggs. They sang at intervals throughout the night, and were again as musical as ever just before and about dawn.

When other birds are still the screech

owls take up the strain, like mourning women their ancient u-lu-lu. Their dismal scream is truly Ben Jonsonian. Wise midnight hags! It is no honest and blunt tu-whit tu-who of the poets, but, without jesting, a most solemn graveyard ditty, the mutual consolations of suicide lovers remembering the pangs and the delights of supernal love in the infernal groves. Yet I love to hear their wailing, their doleful responses, trilled along the woodside; reminding me sometimes of music and singing birds; as if it were the dark and tearful side of music, the regrets and sighs that would fain be sung. They are the spirits, the low spirits and melancholy forebodings, of fallen souls that once in human shape night-walked the earth and did the deeds of darkness, now expiating their sins with their wailing hymns or threnodies in the scenery of their transgressions. They give me a new sense of the variety and capacity of that nature which is our common dwelling. *Oh-o-o-o-o that I never had been bor-r-r-r-n!* sighs one on this side of the pond, and circles with the restlessness of despair to some new perch on the gray oaks. Then — *that I never had been bor-r-r-r-n!* echoes another

on the farther side with tremulous sincerity, and — *bor-r-r-r-n!* comes faintly from far in the Lincoln woods.

I was also serenaded by a hooting owl. Near at hand you could fancy it the most melancholy sound in Nature, as if she meant by this to stereotype and make permanent in her choir the dying moans of a human being, — some poor weak relic of mortality who has left hope behind, and howls like an animal, yet with human sobs, on entering the dark valley, made more awful by a certain gurgling melodiousness, — I find myself beginning with the letters *gl* when I try to imitate it, — expressive of a mind which has reached the gelatinous mildewy stage in the mortification of all healthy and courageous thought. It reminded me of ghouls and idiots and insane howlings. But now one answers from far woods in a strain made really melodious by distance, — *Hoo hoo hoo, hoorer hoo*; and indeed for the most part it suggested only pleasing associations, whether heard by day or night, summer or winter.

I rejoice that there are owls. Let them do the idiotic and maniacal hooting for men. It is a sound admirably suited to swamps and

twilight woods which no day illustrates, suggesting a vast and undeveloped nature which men have not recognized. They represent the stark twilight and unsatisfied thoughts which all have. All day the sun has shone on the surface of some savage swamp, where the single spruce stands hung with usnea lichens, and small hawks circulate above, and the chickadee lisps amid the evergreens, and the partridge and rabbit skulk beneath; but now a more dismal and fitting day dawns, and a different race of creatures awakes to express the meaning of Nature there.

Late in the evening I heard the distant rumbling of wagons over bridges, — a sound heard farther than almost any other at night, — the baying of dogs, and sometimes again the lowing of some disconsolate cow in a distant barn-yard. In the mean while all the shore rang with the trump of bullfrogs, the sturdy spirits of ancient wine-bibbers and wassailers, still unrepentant, trying to sing a catch in their Stygian lake, — if the Walden nymphs will pardon the comparison, for though there are almost no weeds, there are frogs there, — who would fain keep up the hilarious rules of their old festal tables,





I am not sure that I ever heard the sound of cock-crowing from my clearing, and I thought that it might be worth the while to keep a cockerel for his music merely, as a singing bird. The note of this once wild Indian pheasant is certainly the most remarkable of any bird's, and if they could be naturalized without being domesticated, it would soon become the most famous sound in our woods, surpassing the clangor of the goose and the hooting of the owl; and then imagine the cackling of the hens to fill the pauses when their lords' clarions rested! No wonder that man added this bird to his tame stock, — to say nothing of the eggs and drumsticks. To walk in a winter morning in a wood where these birds abounded, their native woods, and hear the wild cockerels crow on the trees, clear and shrill for miles over the resounding earth, drowning the feebler notes of other birds, — think of it! It would put nations on the alert. Who would not be early to rise, and rise earlier and earlier every successive day of his life, till he became unspeakably healthy, wealthy, and wise? This foreign bird's note is celebrated by the poets of all countries along with the notes of their native songsters.

All climates agree with brave Chanticleer. He is more indigenous even than the natives. His health is ever good, his lungs are sound, his spirits never flag. Even the sailor on the Atlantic and Pacific is awakened by his voice: but its shrill sound never roused me from my slumbers. I kept neither dog, cat, cow, pig, nor hens, so that you would have said there was a deficiency of domestic sounds: neither the churn, nor the spinning-wheel, nor even the singing of the kettle, nor the hissing of the urn, nor children crying, to comfort one. An old-fashioned man would have lost his senses or died of ennui before this. Not even rats in the wall, for they were starved out, or rather were never baited in. — only squirrels on the roof and under the floor, a whippoorwill on the ridge-pole, a blue-jay screaming beneath the window, a hare or woodchuck under the house, a screech-owl or a cat-owl behind it, a flock of wild geese or a laughing loon on the pond, and a fox to bark in the night. Not even a lark or an oriole, those mild plantation birds, ever visited my clearing. No cockerels to crow nor hens to cackle in the yard. No yard! but unfenced Nature reaching up to your very sills. A

young forest growing up under your windows, and wild sumachs and blackberry vines breaking through into your cellar; sturdy pitch-pines rubbing and creaking against the shingles for want of room, their roots reaching quite under the house. Instead of a scuttle or a blind blown off in the gale, — a pine tree snapped off or torn up by the roots behind your house for fuel. Instead of no path to the front-yard gate in the Great Snow, — no gate — no front-yard, — and no path to the civilized world.



V

SOLITUDE

THIS is a delicious evening, when the whole body is one sense, and imbibes delight through every pore. I go and come with a strange liberty in Nature, a part of herself. As I walk along the stony shore of the pond in my shirt sleeves, though it is cool as well as cloudy and windy, and I see nothing special to attract me, all the elements are unusually congenial to me. The bullfrogs trump to usher in the night, and the note of the whippoorwill is borne on the rippling wind from over the water. Sympathy with the fluttering alder and poplar leaves almost takes away my breath; yet, like the lake, my serenity is rippled but not ruffled. These small waves raised by the evening wind are as remote from storm as the smooth reflecting surface. Though it is now dark, the wind still blows and roars in the wood, the waves still dash, and some creatures lull the rest with their notes. The repose is never

complete. The wildest animals do not repose, but seek their prey now ; the fox, and skunk, and rabbit, now roam the fields and woods without fear. They are Nature's watchmen, — links which connect the days of animated life.

When I return to my house I find that visitors have been there and left their cards, either a bunch of flowers, or a wreath of evergreen, or a name in pencil on a yellow walnut leaf or a chip. They who come rarely to the woods take some little piece of the forest into their hands to play with by the way, which they leave, either intentionally or accidentally. One has peeled a willow wand, woven it into a ring, and dropped it on my table. I could always tell if visitors had called in my absence, either by the bended twigs or grass, or the print of their shoes, and generally of what sex or age or quality they were by some slight trace left, as a flower dropped, or a bunch of grass plucked and thrown away, even as far off as the railroad, half a mile distant, or by the lingering odor of a cigar or pipe. Nay, I was frequently notified of the passage of a traveller along the highway sixty rods off by the scent of his pipe.

There is commonly sufficient space about us. Our horizon is never quite at our elbows. The thick wood is not just at our door, nor the pond, but somewhat is always clearing, familiar and worn by us, appropriated and fenced in some way, and reclaimed from Nature. For what reason have I this vast range and circuit, some square miles of unfrequented forest, for my privacy, abandoned to me by men? My nearest neighbor is a mile distant, and no house is visible from any place but the hill-tops within half a mile of my own. I have my horizon bounded by woods all to myself; a distant view of the railroad where it touches the pond on the one hand, and of the fence which skirts the woodland road on the other. But for the most part it is as solitary where I live as on the prairies. It is as much Asia or Africa as New England. I have, as it were, my own sun and moon and stars, and a little world all to myself. At night there was never a traveller passed my house, or knocked at my door, more than if I were the first or last man; unless it were in the spring, when at long intervals some came from the village to fish for pouts,—they plainly fished much more in the Walden

Pond of their own natures, and baited their hooks with darkness, — but they soon retreated, usually with light baskets, and left “the world to darkness and to me,” and the black kernel of the night was never profaned by any human neighborhood. I believe that men are generally still a little afraid of the dark, though the witches are all hung, and Christianity and candles have been introduced.

Yet I experienced sometimes that the most sweet and tender, the most innocent and encouraging society may be found in any natural object, even for the poor misanthrope and most melancholy man. There can be no very black melancholy to him who lives in the midst of Nature and has his senses still. There was never yet such a storm but it was *Æolian* music to a healthy and innocent ear. Nothing can rightly compel a simple and brave man to a vulgar sadness. While I enjoy the friendship of the seasons I trust that nothing can make life a burden to me. The gentle rain which waters my beans and keeps me in the house to-day is not drear and melancholy, but good for me too. Though it prevents my hoeing them, it is of far more worth than my hoeing. If

it should continue so long as to cause the seeds to rot in the ground and destroy the potatoes in the low lands, it would still be good for the grass on the uplands, and, being good for the grass, it would be good for me. Sometimes, when I compare myself with other men, it seems as if I were more favored by the gods than they, beyond any deserts that I am conscious of; as if I had a warrant and surety at their hands which my fellows have not, and were especially guided and guarded. I do not flatter myself, but if it be possible they flatter me. I have never felt lonesome, or in the least oppressed by a sense of solitude, but once, and that was a few weeks after I came to the woods, when, for an hour, I doubted if the near neighborhood of man was not essential to a serene and healthy life. To be alone was something unpleasant. But I was at the same time conscious of a slight insanity in my mood, and seemed to foresee my recovery. In the midst of a gentle rain while these thoughts prevailed, I was suddenly sensible of such sweet and beneficent society in Nature, in the very pattering of the drops, and in every sound and sight around my house, an infinite and unaccountable friend.

liness all at once like an atmosphere sustaining me, as made the fancied advantages of human neighborhood insignificant, and I have never thought of them since. Every little pine needle expanded and swelled with sympathy and befriended me. I was so distinctly made aware of the presence of something kindred to me, even in scenes which we are accustomed to call wild and dreary, and also that the nearest of blood to me and humanest was not a person nor a villager, that I thought no place could ever be strange to me again. —

“Mourning untimely consumes the sad;
Few are their days in the land of the living,
Beautiful daughter of Toscar.”

Some of my pleasantest hours were during the long rain storms in the spring or fall, which confined me to the house for the afternoon as well as the forenoon, soothed by their ceaseless roar and pelting; when an early twilight ushered in a long evening in which many thoughts had time to take root and unfold themselves. In those driving north-east rains which tried the village houses so, when the maids stood ready with mop and pail in front entries to keep the deluge out, I sat behind my door in my lit-

the house, which was all entry, and thoroughly enjoyed its protection. In one heavy thunder shower the lightning struck a large pitch-pine across the pond, making a very conspicuous and perfectly regular spiral groove from top to bottom, an inch or more deep, and four or five inches wide, as you would groove a walking-stick. I passed it again the other day, and was struck with awe on looking up and beholding that mark, now more distinct than ever, where a terrific and resistless bolt came down out of the harmless sky eight years ago. Men frequently say to me, "I should think you would feel lonesome down there, and want to be nearer to folks, rainy and snowy days and nights especially." I am tempted to reply to such, — This whole earth which we inhabit is but a point in space. How far apart, think you, dwell the two most distant inhabitants of yonder star, the breadth of whose disk cannot be appreciated by our instruments? Why should I feel lonely? is not our planet in the Milky Way? This which you put seems to me not to be the most important question. What sort of space is that which separates a man from his fellows and makes him solitary? I have found that no exertion of the

legs can bring two minds much nearer to one another. What do we want most to dwell near to? Not to many men surely, the depot, the post-office, the bar-room, the meeting-house, the school-house, the grocery, Beacon Hill, or the Five Points, where men most congregate, but to the perennial source of our life, whence in all our experience we have found that to issue, as the willow stands near the water and sends out its roots in that direction. This will vary with different natures, but this is the place where a wise man will dig his cellar. . . . I one evening overtook one of my townsmen, who has accumulated what is called "a handsome property," — though I never got a *fair* view of it, — on the Walden road, driving a pair of cattle to market, who inquired of me how I could bring my mind to give up so many of the comforts of life. I answered that I was very sure I liked it passably well; I was not joking. And so I went home to my bed, and left him to pick his way through the darkness and the mud to Brighton, — or Brighttown, — which place he would reach some time in the morning.

Any prospect of awakening or coming to life to a dead man makes indifferent all

times and places. The place where that may occur is always the same, and indescribably pleasant to all our senses. For the most part we allow only outlying and transient circumstances to make our occasions. They are, in fact, the cause of our distraction. Nearest to all things is that power which fashions their being. *Next* to us the grandest laws are continually being executed. *Next* to us is not the workman whom we have hired, with whom we love so well to talk, but the workman whose work we are.

“How vast and profound is the influence of the subtile powers of Heaven and of Earth!”

“We seek to perceive them, and we do not see them; we seek to hear them, and we do not hear them; identified with the substance of things, they cannot be separated from them.”

“They cause that in all the universe men purify and sanctify their hearts, and clothe themselves in their holiday garments to offer sacrifices and oblations to their ancestors. It is an ocean of subtile intelligences. They are everywhere, above us, on our left, on our right; they environ us on all sides.”

We are the subjects of an experiment which is not a little interesting to me. Can

we not do without the society of our gossips a little while under these circumstances, — have our own thoughts to cheer us? Confucius says truly, “Virtue does not remain as an abandoned orphan; it must of necessity have neighbors.”

With thinking we may be beside ourselves in a sane sense. By a conscious effort of the mind we can stand aloof from actions and their consequences; and all things, good and bad, go by us like a torrent. We are not wholly involved in Nature. I may be either the drift-wood in the stream, or Indra in the sky looking down on it. I *may* be affected by a theatrical exhibition; on the other hand, I *may not* be affected by an actual event which appears to concern me much more. I only know myself as a human entity; the scene, so to speak, of thoughts and affections; and am sensible of a certain doubleness by which I can stand as remote from myself as from another. However intense my experience, I am conscious of the presence and criticism of a part of me, which, as it were, is not a part of me, but spectator, sharing no experience, but taking note of it; and that is no more I than it is you. When the play, it may be the tragedy, of life is

over, the spectator goes his way. It was a kind of fiction, a work of the imagination only, so far as he was concerned. This doubleness may easily make us poor neighbors and friends sometimes.

I find it wholesome to be alone the greater part of the time. To be in company, even with the best, is soon wearisome and dissipating. I love to be alone. I never found the companion that was so companionable as solitude. We are for the most part more lonely when we go abroad among men than when we stay in our chambers. A man thinking or working is always alone, let him be where he will. Solitude is not measured by the miles of space that intervene between a man and his fellows. The really diligent student in one of the crowded hives of Cambridge College is as solitary as a dervish in the desert. The farmer can work alone in the field or the woods all day, hoeing or chopping, and not feel lonesome, because he is employed; but when he comes home at night he cannot sit down in a room alone, at the mercy of his thoughts, but must be where he can "see the folks," and recreate, and as he thinks remunerate himself for his day's solitude; and hence he wonders how

the student can sit alone in the house all night and most of the day without ennui and "the blues;" but he does not realize that the student, though in the house, is still at work in *his* field, and chopping in *his* woods, as the farmer in his, and in turn seeks the same recreation and society that the latter does, though it may be a more condensed form of it.

Society is commonly too cheap. We meet at very short intervals, not having had time to acquire any new value for each other. We meet at meals three times a day, and give each other a new taste of that old musty cheese that we are. We have had to agree on a certain set of rules, called etiquette and politeness, to make this frequent meeting tolerable and that we need not come to open war. We meet at the post-office, and at the sociable, and about the fireside every night; we live thick and are in each other's way, and stumble over one another, and I think that we thus lose some respect for one another. Certainly less frequency would suffice for all important and hearty communications. Consider the girls in a factory, — never alone, hardly in their dreams. It would be better if there were but one in-

habitant to a square mile, as where I live. The value of a man is not in his skin, that we should touch him.

I have heard of a man lost in the woods and dying of famine and exhaustion at the foot of a tree, whose loneliness was relieved by the grotesque visions with which, owing to bodily weakness, his diseased imagination surrounded him, and which he believed to be real. So also, owing to bodily and mental health and strength, we may be continually cheered by a like but more normal and natural society, and come to know that we are never alone.

I have a great deal of company in my house ; especially in the morning, when nobody calls. Let me suggest a few comparisons, that some one may convey an idea of my situation. I am no more lonely than the loon in the pond that laughs so loud, or than Walden Pond itself. What company has that lonely lake, I pray ? And yet it has not the blue devils, but the blue angels in it, in the azure tint of its waters. The sun is alone, except in thick weather, when there sometimes appear to be two, but one is a mock sun. God is alone, — but the devil, he is far from being alone ; he sees a great

deal of company ; he is legion. I am no more lonely than a single mullein or dandelion in a pasture, or a bean leaf, or sorrel, or a horse-fly, or a humble-bee. I am no more lonely than the Mill Brook, or a weathercock, or the north star, or the south wind, or an April shower, or a January thaw, or the first spider in a new house.

I have occasional visits in the long winter evenings, when the snow falls fast and the wind howls in the wood, from an old settler and original proprietor, who is reported to have dug Walden Pond, and stoned it, and fringed it with pine woods ; who tells me stories of old time and of new eternity ; and between us we manage to pass a cheerful evening with social mirth and pleasant views of things, even without apples or cider, — a most wise and humorous friend, whom I love much, who keeps himself more secret than ever did Goffe or Whalley ; and though he is thought to be dead, none can show where he is buried. An elderly dame, too, dwells in my neighborhood, invisible to most persons, in whose odorous herb garden I love to stroll sometimes, gathering simples and listening to her fables ; for she has a genius of unequalled fertility, and her memory runs

back farther than mythology, and she can tell me the original of every fable, and on what fact every one is founded, for the incidents occurred when she was young. A ruddy and lusty old dame, who delights in all weathers and seasons, and is likely to outlive all her children yet.

The indescribable innocence and beneficence of Nature, — of sun and wind and rain, of summer and winter, — such health, such cheer, they afford forever! and such sympathy have they ever with our race, that all Nature would be affected, and the sun's brightness fade, and the winds would sigh humanely, and the clouds rain tears, and the woods shed their leaves and put on mourning in midsummer, if any man should ever for a just cause grieve. Shall I not have intelligence with the earth? Am I not partly leaves and vegetable mould myself?

What is the pill which will keep us well, serene, contented? Not my or thy great-grandfather's, but our great-grandmother Nature's universal, vegetable, botanic medicines, by which she has kept herself young always, outlived so many old Parrs in her day, and fed her health with their decaying fatness. For my panacea, instead of one of

those quack vials of a mixture dipped from Acheron and the Dead Sea, which come out of those long shallow black-schooner looking wagons which we sometimes see made to carry bottles, let me have a draught of undiluted morning air. Morning air! If men will not drink of this at the fountain-head of the day, why, then, we must even bottle up some and sell it in the shops, for the benefit of those who have lost their subscription ticket to morning time in this world. But remember, it will not keep quite till noonday even in the coolest cellar, but drive out the stopples long ere that and follow westward the steps of Aurora. I am no worshipper of Hygeia, who was the daughter of that old herb-doctor *Æsculapius*, and who is represented on monuments holding a serpent in one hand, and in the other a cup out of which the serpent some times drinks; but rather of Hebe, cup-bearer to Jupiter, who was the daughter of Juno and wild lettuce, and who had the power of restoring gods and men to the vigor of youth. She was probably the only thoroughly sound-conditioned, healthy, and robust young lady that ever walked the globe, and wherever she came it was spring.



VI

VISITORS

I THINK that I love society as much as most, and am ready enough to fasten myself like a bloodsucker for the time to any full-blooded man that comes in my way. I am naturally no hermit, but might possibly sit out the sturdiest frequenter of the bar-room, if my business called me thither.

I had three chairs in my house ; one for solitude, two for friendship, three for society. When visitors came in larger and unexpected numbers there was but the third chair for them all, but they generally economized the room by standing up. It is surprising how many great men and women a small house will contain. I have had twenty-five or thirty souls, with their bodies, at once under my roof, and yet we often parted without being aware that we had come very near to one another. Many of our houses, both public and private, with their almost innumerable apartments, their huge halls and their

cellars for the storage of wines and other munitions of peace, appear to me extravagantly large for their inhabitants. They are so vast and magnificent that the latter seem to be only vermin which infest them. I am surprised when the herald blows his summons before some Tremont or Astor or Middlesex House, to see come creeping out over the piazza for all inhabitants a ridiculous mouse, which soon again slinks into some hole in the pavement.

One inconvenience I sometimes experienced in so small a house, the difficulty of getting to a sufficient distance from my guest when we began to utter the big thoughts in big words. You want room for your thoughts to get into sailing trim and run a course or two before they make their port. The bullet of your thought must have overcome its lateral and ricochet motion and fallen into its last and steady course before it reaches the ear of the hearer, else it may plough out again through the side of his head. Also, our sentences wanted room to unfold and form their columns in the interval. Individuals, like nations, must have suitable broad and natural boundaries, even a considerable neutral ground, between them.

I have found it a singular luxury to talk across the pond to a companion on the opposite side. In my house we were so near that we could not begin to hear, — we could not speak low enough to be heard ; as when you throw two stones into calm water so near that they break each other's undulations. If we are merely loquacious and loud talkers, then we can afford to stand very near together, cheek by jowl, and feel each other's breath ; but if we speak reservedly and thoughtfully, we want to be farther apart, that all animal heat and moisture may have a chance to evaporate. If we would enjoy the most intimate society with that in each of us which is without, or above, being spoken to, we must not only be silent, but commonly so far apart bodily that we cannot possibly hear each other's voice in any case. Referred to this standard, speech is for the convenience of those who are hard of hearing ; but there are many fine things which we cannot say if we have to shout. As the conversation began to assume a loftier and grander tone, we gradually shoved our chairs farther apart till they touched the wall in opposite corners, and then commonly there was not room enough.

My "best" room, however, my withdrawing room, always ready for company, on whose carpet the sun rarely fell, was the pine wood behind my house. Thither in summer days, when distinguished guests came, I took them, and a priceless domestic swept the floor and dusted the furniture and kept the things in order.

If one guest came he sometimes partook of my frugal meal, and it was no interruption to conversation to be stirring a hasty-pudding, or watching the rising and maturing of a loaf of bread in the ashes, in the mean while. But if twenty came and sat in my house there was nothing said about dinner, though there might be bread enough for two, more than if eating were a forsaken habit; but we naturally practised abstinence; and this was never felt to be an offence against hospitality, but the most proper and considerate course. The waste and decay of physical life, which so often needs repair, seemed miraculously retarded in such a case, and the vital vigor stood its ground. I could entertain thus a thousand as well as twenty; and if any ever went away disappointed or hungry from my house when they found me at home, they may depend upon it that I sym-

pathized with them at least. So easy is it, though many housekeepers doubt it, to establish new and better customs in the place of the old. You need not rest your reputation on the dinners you give. For my own part, I was never so effectually deterred from frequenting a man's house, by any kind of Cerberus whatever, as by the parade one made about dining me, which I took to be a very polite and roundabout hint never to trouble him so again. I think I shall never revisit those scenes. I should be proud to have for the motto of my cabin those lines of Spenser which one of my visitors inscribed on a yellow walnut leaf for a card : —

“ Arrivé there, the little house they fill,
Ne looke for entertainment where none was ;
Rest is their feast, and all things at their will :
The noblest mind the best contentment has.”

When Winslow, afterward governor of the Plymouth Colony, went with a companion on a visit of ceremony to Massasoit on foot through the woods, and arrived tired and hungry at his lodge, they were well received by the king, but nothing was said about eating that day. When the night arrived, to quote their own words, — “ He laid us on the bed with himself and his wife, they

at the one end and we at the other, it being only plank, laid a foot from the ground, and a thin mat upon them. Two more of his chief men, for want of room, pressed by and upon us ; so that we were worse weary of our lodging than of our journey." At one o'clock the next day Massasoit "brought two fishes that he had shot," about thrice as big as a bream ; "these being boiled, there were at least forty looked for a share in them. The most ate of them. This meal only we had in two nights and a day ; and had not one of us bought a partridge, we had taken our journey fasting." Fearing that they would be light-headed for want of food and also sleep, owing to "the savages' barbarous singing, (for they used to sing themselves asleep,)" and that they might get home while they had strength to travel, they departed. As for lodging, it is true they were but poorly entertained, though what they found an inconvenience was no doubt intended for an honor ; but as far as eating was concerned, I do not see how the Indians could have done better. They had nothing to eat themselves, and they were wiser than to think that apologies could supply the place of food to their guests ; so they drew their

belts tighter and said nothing about other time when Winslow visited being a season of plenty with them was no deficiency in this respect.

As for men, they will hardly fail where. I had more visitors while I was in the woods than at any other period of my life; I mean that I had some. I met them there under more favorable circumstances than I could anywhere else. But when they came to see me on trivial business, in that respect, my company was winnowed by the mere distance from town. I had withdrawn so far within the great ocean of society into which the rivers of society empty for the most part, so far as my needs were concerned, only the finest sediment was deposited around me. Beside, there wafted to me evidences of unexplored uncultivated continents on the other side.

Who should come to my lodge this morning but a true Homeric or Paphlagonian man, — he had so suitable and proper a name that I am sorry I cannot print it — a Canadian, a wood-chopper and axe-maker, who can hole fifty posts in a day who made his last supper on a wood which his dog caught. He, too, had

of Homer, and, "if it were not for books," would "not know what to do rainy days," though perhaps he has not read one wholly through for many rainy seasons. Some priest who could pronounce the Greek itself taught him to read his verse in the testament in his native parish far away; and now I must translate to him, while he holds the book, Achilles' reproof to Patroclus for his sad countenance. — "Why are you in tears, Patroclus, like a young girl?" —

"Or have you alone heard some news from Phthia?
They say that Menœtius lives yet, son of Actor,
And Peleus lives, son of Æacus, among the Myrmidons,
Either of whom having died, we should greatly grieve."

He says, "That's good." He has a great bundle of white-oak bark under his arm for a sick man, gathered this Sunday morning. "I suppose there's no harm in going after such a thing to-day," says he. To him Homer was a great writer, though what his writing was about he did not know. A more simple and natural man it would be hard to find. Vice and disease, which cast such a sombre moral hue over the world, seemed to have hardly any existence for him. He was about twenty-eight years old, and had left Canada and his father's house a dozen

years before to work in the States, and earn money to buy a farm with at last, perhaps in his native country. He was cast in the coarsest mould; a stout but sluggish body, yet gracefully carried, with a thick sun-burnt neck, dark bushy hair, and dull sleepy blue eyes, which were occasionally lit up with expression. He wore a flat gray cloth cap, a dingy wool-colored great-coat, and cowhide boots. He was a great consumer of meat, usually carrying his dinner to his work a couple of miles past my house, — for he chopped all summer, — in a tin pail; cold meats, often cold woodchucks, and coffee in a stone bottle which dangled by a string from his belt; and sometimes he offered me a drink. He came along early, crossing my bean-field, though without anxiety or haste to get to his work, such as Yankees exhibit. He was n't a-going to hurt himself. He did n't care if he only earned his board. Frequently he would leave his dinner in the bushes, when his dog had caught a woodchuck by the way, and go back a mile and a half to dress it and leave it in the cellar of the house where he boarded, after deliberating first for half an hour whether he could not sink it in the pond

safely till nightfall, — loving to dwell long upon these themes. He would say, as he went by in the morning, “How thick the pigeons are! If working every day were not my trade, I could get all the meat I should want by hunting, — pigeons, woodchucks, rabbits, partridges, — by gosh! I could get all I should want for a week in one day.”

He was a skilful chopper, and indulged in some flourishes and ornaments in his art. He cut his trees level and close to the ground, that the sprouts which came up afterward might be more vigorous and a sled might slide over the stumps; and instead of leaving a whole tree to support his corded wood, he would pare it away to a slender stake or splinter which you could break off with your hand at last.

He interested me because he was so quiet and solitary and so happy withal; a well of good humor and contentment which overflowed at his eyes. His mirth was without alloy. Sometimes I saw him at his work in the woods, felling trees, and he would greet me with a laugh of inexpressible satisfaction, and a salutation in Canadian French, though he spoke English as well. When I ap-

proached him he would suspend his work, and with half-suppressed mirth lie along the trunk of a pine which he had felled, and, peeling off the inner bark, roll it up into a ball and chew it while he laughed and talked. Such an exuberance of animal spirits had he that he sometimes tumbled down and rolled on the ground with laughter at anything which made him think and tickled him. Looking round upon the trees he would exclaim, — “By George! I can enjoy myself well enough here chopping; I want no better sport.” Sometimes, when at leisure, he amused himself all day in the woods with a pocket pistol, firing salutes to himself at regular intervals as he walked. In the winter he had a fire by which at noon he warmed his coffee in a kettle; and as he sat on a log to eat his dinner the chickadees would sometimes come round and alight on his arm and peck at the potato in his fingers; and he said that he “liked to have the little *fellers* about him.”

In him the animal man chiefly was developed. In physical endurance and contentment he was cousin to the pine and the rock. I asked him once if he was not sometimes tired at night, after working all day;

and he answered, with a sincere and serious look, "Gorrappit, I never was tired in my life." But the intellectual and what is called spiritual man in him were slumbering as in an infant. He had been instructed only in that innocent and ineffectual way in which the Catholic priests teach the aborigines, by which the pupil is never educated to the degree of consciousness, but only to the degree of trust and reverence, and a child is not made a man, but kept a child. When Nature made him, she gave him a strong body and contentment for his portion, and propped him on every side with reverence and reliance, that he might live out his threescore years and ten a child. He was so genuine and unsophisticated that no introduction would serve to introduce him, more than if you introduced a woodchuck to your neighbor. He had got to find him out as you did. He would not play any part. Men paid him wages for work, and so helped to feed and clothe him; but he never exchanged opinions with them. He was so simply and naturally humble — if he can be called humble who never aspires — that humility was no distinct quality in him, nor could he conceive of it. Wiser men

were demigods to him. If you told him that such a one was coming, he did as if he thought that anything so grand would expect nothing of himself, but take all the responsibility on itself, and let him be forgotten still. He never heard the sound of praise. He particularly revered the writer and the preacher. Their performances were miracles. When I told him that I wrote considerably, he thought for a long time that it was merely the handwriting which I meant, for he could write a remarkably good hand himself. I sometimes found the name of his native parish handsomely written in the snow by the highway, with the proper French accent, and knew that he had passed. I asked him if he ever wished to write his thoughts. He said that he had read and written letters for those who could not, but he never tried to write thoughts, — no, he could not, he could not tell what to put first, it would kill him, and then there was spelling to be attended to at the same time !

I heard that a distinguished wise man and reformer asked him if he did not want the world to be changed ; but he answered with a chuckle of surprise in his Canadian ac-

cent, not knowing that the question had ever been entertained before, "No, I like it well enough." It would have suggested many things to a philosopher to have dealings with him. To a stranger he appeared to know nothing of things in general; yet I sometimes saw in him a man whom I had not seen before, and I did not know whether he was as wise as Shakespeare or as simply ignorant as a child, whether to suspect him of a fine poetic consciousness or of stupidity. A townsman told me that when he met him sauntering through the village in his small close-fitting cap, and whistling to himself, he reminded him of a prince in disguise.

His only books were an almanac and an arithmetic, in which last he was considerably expert. The former was a sort of cyclopædia to him, which he supposed to contain an abstract of human knowledge, as indeed it does to a considerable extent. I loved to sound him on the various reforms of the day, and he never failed to look at them in the most simple and practical light. He had never heard of such things before. Could he do without factories? I asked. He had worn the home-made Vermont gray, he said, and that was good. Could he dispense

with tea and coffee? Did this country afford any beverage beside water? He had soaked hemlock leaves in water and drank it, and thought that was better than water in warm weather. When I asked him if he could do without money, he showed the convenience of money in such a way as to suggest and coincide with the most philosophical accounts of the origin of this institution, and the very derivation of the word *pecunia*. If an ox were his property, and he wished to get needles and thread at the store, he thought it would be inconvenient and impossible soon to go on mortgaging some portion of the creature each time to that amount. He could defend many institutions better than any philosopher, because, in describing them as they concerned him, he gave the true reason for their prevalence, and speculation had not suggested to him any other. At another time, hearing Plato's definition of a man, — a biped without feathers, — and that one exhibited a cock plucked and called it Plato's man, he thought it an important difference that the *knees* bent the wrong way. He would sometimes exclaim, "How I love to talk! By George, I could talk all day!" I asked

him once, when I had not seen him for many months, if he had got a new idea this summer. "Good Lord," said he, "a man that has to work as I do, if he does not forget the ideas he has had, he will do well. May be the man you hoe with is inclined to race; then, by gorry, your mind must be there; you think of weeds." He would sometimes ask me first on such occasions, if I had made any improvement. One winter day I asked him if he was always satisfied with himself, wishing to suggest a substitute within him for the priest without, and some higher motive for living. "Satisfied!" said he; "some men are satisfied with one thing, and some with another. One man, perhaps, if he has got enough, will be satisfied to sit all day with his back to the fire and his belly to the table, by George!" Yet I never, by any manœuvring, could get him to take the spiritual view of things; the highest that he appeared to conceive of was a simple expediency, such as you might expect an animal to appreciate; and this, practically, is true of most men. If I suggested any improvement in his mode of life, he merely answered, without expressing any regret, that it was too late. Yet he thoroughly believed in honesty and the like virtues.

There was a certain positive originality, however slight, to be detected in him, and I occasionally observed that he was thinking for himself and expressing his own opinion, a phenomenon so rare that I would any day walk ten miles to observe it, and it amounted to the re-origination of many of the institutions of society. Though he hesitated, and perhaps failed to express himself distinctly, he always had a presentable thought behind. Yet his thinking was so primitive and immersed in his animal life, that, though more promising than a merely learned man's, it rarely ripened to anything which can be reported. He suggested that there might be men of genius in the lowest grades of life, however permanently humble and illiterate, who take their own view always, or do not pretend to see at all ; who are as bottomless even as Walden Pond was thought to be, though they may be dark and muddy.

Many a traveller came out of his way to see me and the inside of my house, and, as an excuse for calling, asked for a glass of water. I told them that I drank at the pond, and pointed thither, offering to lend them a dipper. Far off as I lived, I was

not exempted from that annual visitation which occurs, methinks, about the first of April, when everybody is on the move; and I had my share of good luck, though there were some curious specimens among my visitors. Half-witted men from the almshouse and elsewhere came to see me; but I endeavored to make them exercise all the wit they had, and make their confessions to me; in such cases making wit the theme of our conversation; and so was compensated. Indeed, I found some of them to be wiser than the so-called *overseers* of the poor and selectmen of the town, and thought it was time that the tables were turned. With respect to wit, I learned that there was not much difference between the half and the whole. One day, in particular, an inoffensive, simple-minded pauper, whom with others I had often seen used as fencing stuff, standing or sitting on a bushel in the fields to keep cattle and himself from straying, visited me, and expressed a wish to live as I did. He told me, with the utmost simplicity and truth, quite superior, or rather *inferior*, to anything that is called humility, that he was "deficient in intellect." These were his words. The Lord had made him so, yet he

supposed the Lord cared as much for him as for another. "I have always been so," said he, "from my childhood; I never had much mind; I was not like other children; I am weak in the head. It was the Lord's will, I suppose." And there he was to prove the truth of his words. He was a metaphysical puzzle to me. I have rarely met a fellow-man on such promising ground, — it was so simple and sincere and so true all that he said. And, true enough, in proportion as he appeared to humble himself was he exalted. I did not know at first but it was the result of a wise policy. It seemed that from such a basis of truth and frankness as the poor weak-headed pauper had laid, our intercourse might go forward to something better than the intercourse of sages.

I had some guests from those not reckoned commonly among the town's poor, but who should be; who are among the world's poor, at any rate; guests who appeal, not to your hospitality, but to your *hospitalality*; who earnestly wish to be helped, and preface their appeal with the information that they are resolved, for one thing, never to help themselves. I require of a visitor that he be not actually starving, though he may have

the very best appetite in the world, however he got it. Objects of charity are not guests. Men who did not know when their visit had terminated, though I went about my business again, answering them from greater and greater remoteness. Men of almost every degree of wit called on me in the migrating season. Some who had more wits than they knew what to do with ; runaway slaves with plantation manners, who listened from time to time, like the fox in the fable, as if they heard the hounds a-baying on their track, and looked at me beseechingly, as much as to say, —

“ O Christian, will you send me back ? ”

One real runaway slave, among the rest, whom I helped to forward toward the north-star. Men of one idea, like a hen with one chicken, and that a duckling ; men of a thousand ideas, and unkempt heads, like those hens which are made to take charge of a hundred chickens, all in pursuit of one bug, a score of them lost in every morning's dew, — and become frizzled and mangy in consequence ; men of ideas instead of legs, a sort of intellectual centipede that made you crawl all over. One man proposed a book

in which visitors should write their names, as at the White Mountains ; but, alas ! I have too good a memory to make that necessary.

I could not but notice some of the peculiarities of my visitors. Girls and boys and young women generally seemed glad to be in the woods. They looked in the pond and at the flowers, and improved their time. Men of business, even farmers, thought only of solitude and employment, and of the great distance at which I dwelt from something or other ; and though they said that they loved a ramble in the woods occasionally, it was obvious that they did not. Restless committed men, whose time was all taken up in getting a living or keeping it ; ministers who spoke of God as if they enjoyed a monopoly of the subject, who could not bear all kinds of opinions ; doctors, lawyers, uneasy housekeepers who pried into my cupboard and bed when I was out, — how came Mrs. — to know that my sheets were not as clean as hers ? — young men who had ceased to be young, and had concluded that it was safest to follow the beaten track of the professions, — all these generally said that it was not possible to do so much good

in my position. Ay! there was the rub. The old and infirm and the timid, of whatever age or sex, thought most of sickness, and sudden accident and death; to them life seemed full of danger, — what danger is there if you don't think of any? — and they thought that a prudent man would carefully select the safest position, where Dr. B. might be on hand at a moment's warning. To them the village was literally a *community*, a league for mutual defence, and you would suppose that they would not go a-huckle-berrying without a medicine chest. The amount of it is, if a man is alive, there is always *danger* that he may die, though the danger must be allowed to be less in proportion as he is dead-and-alive to begin with. A man sits as many risks as he runs. Finally, there were the self-styled reformers, the greatest bores of all, who thought that I was forever singing, —

This is the house that I built;

This is the man that lives in the house that I built;

but they did not know that the third line was, —

These are the folks that worry the man

That lives in the house that I built.

I did not fear the hen-harriers, for I kept

no chickens; but I feared the men-harriers rather.

I had more cheering visitors than the last. Children come a-berrying, railroad men taking a Sunday morning walk in clean shirts, fishermen and hunters, poets and philosophers; in short, all honest pilgrims, who came out to the woods for freedom's sake, and really left the village behind, I was ready to greet with, — "Welcome, Englishmen! welcome, Englishmen!" for I had had communication with that race.



VII

THE BEAN-FIELD

MEANWHILE my beans, the length of whose rows, added together, was seven miles already planted, were impatient to be hoed, for the earliest had grown considerably before the latest were in the ground; indeed they were not easily to be put off. What was the meaning of this so steady and self-respecting, this small Herculean labor, I knew not. I came to love my rows, my beans, though so many more than I wanted. They attached me to the earth, and so I got strength like Antæus. But why should I raise them? Only Heaven knows. This was my curious labor all summer, — to make this portion of the earth's surface, which had yielded only cinquefoil, blackberries, johnswort, and the like, before, sweet wild fruits and pleasant flowers, produce instead this pulse. What shall I learn of beans or beans of me? I cherish them, I hoe them, early and late I have an eye to

them ; and this is my day's work. It is a fine broad leaf to look on. My auxiliaries are the dews and rains which water this dry soil, and what fertility is in the soil itself, which for the most part is lean and effete. My enemies are worms, cool days, and most of all woodchucks. The last have nibbled for me a quarter of an acre clean. But what right had I to oust johnswort and the rest, and break up their ancient herb garden ? Soon, however, the remaining beans will be too tough for them, and go forward to meet new foes.

When I was four years old, as I well remember, I was brought from Boston to this my native town, through these very woods and this field, to the pond. It is one of the oldest scenes stamped on my memory. And now to-night my flute has waked the echoes over that very water. The pines still stand here older than I ; or, if some have fallen, I have cooked my supper with their stumps, and a new growth is rising all around, preparing another aspect for new infant eyes. Almost the same johnswort springs from the same perennial root in this pasture, and even I have at length helped to clothe that fabulous landscape of my infant dreams,

Pines set out by Thoreau on his Beanfield







ward and forward over that yellow gravelly upland, between the long green rows, fifteen rods, the one end terminating in a shrub oak copse where I could rest in the shade, the other in a blackberry field where the green berries deepened their tints by the time I had made another bout. Removing the weeds, putting fresh soil about the bean stems, and encouraging this weed which I had sown, making the yellow soil express its summer thought in bean leaves and blossoms rather than in wormwood and piper and millet grass, making the earth say beans instead of grass, — this was my daily work. As I had little aid from horses or cattle, or hired men or boys, or improved implements of husbandry, I was much slower, and became much more intimate with my beans than usual. But labor of the hands, even when pursued to the verge of drudgery, is perhaps never the worst form of idleness. It has a constant and imperishable moral, and to the scholar it yields a classic result. A very *agricola laboriosus* was I to travellers bound westward through Lincoln and Wayland to nobody knows where; they sitting at their ease in gigs, with elbows on knees, and reins loosely hanging in festoons;

I the home-staying, laborious native of the soil. But soon my homestead was out of their sight and thought. It was the only open and cultivated field for a great distance on either side of the road, so they made the most of it ; and sometimes the man in the field heard more of travellers' gossip and comment than was meant for his ear : " Beans so late ! peas so late ! " — for I continued to plant when others had begun to hoe, — the ministerial husbandman had not suspected it. " Corn, my boy, for fodder ; corn for fodder. " " Does he *live* there ? " asks the black bonnet of the gray coat ; and the hard-featured farmer reins up his grateful dobbin to inquire what you are doing where he sees no manure in the furrow, and recommends a little chip dirt, or any little waste stuff, or it may be ashes or plaster. But here were two acres and a half of furrows, and only a hoe for cart and two hands to draw it, — there being an aversion to other carts and horses, — and chip dirt far away. Fellow-travellers as they rattled by compared it aloud with the fields which they had passed, so that I came to know how I stood in the agricultural world. This was one field not in Mr. Coleman's report. And,

by the way, who estimates the value of the crop which Nature yields in the still wilder fields unimproved by man? The crop of *English* hay is carefully weighed, the moisture calculated, the silicates and the potash; but in all dells and pond holes in the woods and pastures and swamps grows a rich and various crop only unreaped by man. Mine was, as it were, the connecting link between wild and cultivated fields; as some states are civilized, and others half-civilized, and others savage or barbarous, so my field was, though not in a bad sense, a half-cultivated field. They were beans cheerfully returning to their wild and primitive state that I cultivated, and my hoe played the *Ranz des Vaches* for them.

Near at hand, upon the topmost spray of a birch, sings the brown-thrasher — or red mavis, as some love to call him — all the morning, glad of your society, that would find out another farmer's field if yours were not here. While you are planting the seed, he cries, — "Drop it, drop it, — cover it up, cover it up, — pull it up, pull it up, pull it up." But this was not corn, and so it was safe from such enemies as he. You may wonder what his rigmarole, his amateur

Paganini performances on one string or on twenty, have to do with your planting, and yet prefer it to leached ashes or plaster. It was a cheap sort of top dressing in which I had entire faith.

As I drew a still fresher soil about the rows with my hoe, I disturbed the ashes of unchronicled nations who in primeval years lived under these heavens, and their small implements of war and hunting were brought to the light of this modern day. They lay mingled with other natural stones, some of which bore the marks of having been burned by Indian fires, and some by the sun, and also bits of pottery and glass brought hither by the recent cultivators of the soil. When my hoe tinkled against the stones, that music echoed to the woods and the sky, and was an accompaniment to my labor which yielded an instant and immeasurable crop. It was no longer beans that I hoed, nor I that hoed beans; and I remembered with as much pity as pride, if I remembered at all, my acquaintances who had gone to the city to attend the oratorios. The night-hawk circled overhead in the sunny afternoons — for I sometimes made a day of it — like a mote in the eye, or in heaven's

eye, falling from time to time with a swoop and a sound as if the heavens were rent, torn at last to very rags and tatters, and yet a seamless cope remained; small imps that fill the air and lay their eggs on the ground on bare sand or rocks on the tops of hills, where few have found them; graceful and slender like ripples caught up from the pond, as leaves are raised by the wind to float in the heavens; such kindredship is in Nature. The hawk is aerial brother of the wave which he sails over and surveys, those his perfect air-inflated wings answering to the elemental unfledged pinions of the sea. Or sometimes I watched a pair of hen-hawks circling high in the sky, alternately soaring and descending, approaching and leaving one another, as if they were the embodiment of my own thoughts. Or I was attracted by the passage of wild pigeons from this wood to that, with a slight quivering winnowing sound and carrier haste; or from under a rotten stump my hoe turned up a sluggish portentous and outlandish spotted salamander, a trace of Egypt and the Nile, yet our contemporary. When I paused to lean on my hoe, these sounds and sights I heard and saw anywhere in the row, a part

of the inexhaustible entertainment which the country offers.

On gala days the town fires its great guns, which echo like popguns to these woods, and some waifs of martial music occasionally penetrate thus far. To me, away there in my bean-field at the other end of the town, the big guns sounded as if a puff ball had burst; and when there was a military turnout of which I was ignorant, I have sometimes had a vague sense all the day of some sort of itching and disease in the horizon, as if some eruption would break out there soon, either scarlatina or canker-rash, until at length some more favorable puff of wind, making haste over the fields and up the Wayland road, brought me information of the "trainers." It seemed by the distant hum as if somebody's bees had swarmed, and that the neighbors, according to Virgil's advice, by a faint *tintinnabulum* upon the most sonorous of their domestic utensils, were endeavoring to call them down into the hive again. And when the sound died quite away, and the hum had ceased, and the most favorable breezes told no tale, I knew that they had got the last drone of them all safely into the Middlesex hive, and that now

their minds were bent on the honey with which it was smeared.

I felt proud to know that the liberties of Massachusetts and of our fatherland were in such safe keeping; and as I turned to my hoeing again I was filled with an inexpressible confidence, and pursued my labor cheerfully with a calm trust in the future.

When there were several bands of musicians, it sounded as if all the village was a vast bellows, and all the buildings expanded and collapsed alternately with a din. But sometimes it was a really noble and inspiring strain that reached these woods, and the trumpet that sings of fame, and I felt as if I could spit a Mexican with a good relish, — for why should we always stand for trifles? — and looked round for a woodchuck or a skunk to exercise my chivalry upon. These martial strains seemed as far away as Palestine, and reminded me of a march of crusaders in the horizon, with a slight tantivy and tremulous motion of the elm-tree tops which overhang the village. This was one of the *great* days; though the sky had from my clearing only the same everlastingly great look that it wears daily, and I saw no difference in it.

It was a singular experience that long acquaintance which I cultivated with beans, what with planting, and hoeing, and harvesting, and threshing, and picking over and selling them, — the last was the hardest of all, — I might add eating, for I did taste. I was determined to know beans. When they were growing, I used to hoe from five o'clock in the morning till noon, and commonly spent the rest of the day about other affairs. Consider the intimate and curious acquaintance one makes with various kinds of weeds, — it will bear some iteration in the account, for there was no little iteration in the labor, — disturbing their delicate organizations so ruthlessly, and making such invidious distinctions with his hoe, levelling whole ranks of one species, and sedulously cultivating another. That's Roman wormwood, — that's pigweed, — that's sorrel, — that's piper-grass, — have at him, chop him up, turn his roots upward to the sun, don't let him have a fibre in the shade, if you do he'll turn himself t'other side up and be as green as a leek in two days. A long war, not with cranes, but with weeds, those Trojans who had sun and rain and dews on their side. Daily the beans saw me come to their

rescue armed with a hoe, and thin the ranks of their enemies, filling up the trenches with weedy dead. Many a lusty crest-waving Hector, that towered a whole foot above his crowding comrades, fell before my weapon and rolled in the dust.

Those summer days which some of my contemporaries devoted to the fine arts in Boston or Rome, and others to contemplation in India, and others to trade in London or New York, I thus, with the other farmers of New England, devoted to husbandry. Not that I wanted beans to eat, for I am by nature a Pythagorean, so far as beans are concerned, whether they mean porridge or voting, and exchanged them for rice; but, perchance, as some must work in fields if only for the sake of tropes and expression, to serve a parable-maker one day. It was on the whole a rare amusement, which, continued too long, might have become a dissipation. Though I gave them no manure, and did not hoe them all once, I hoed them unusually well as far as I went, and was paid for it in the end, "there being in truth," as Evelyn says, "no compost or lætation whatsoever comparable to this continual motion, repastination, and turning of the

mould with the spade." "The earth," he adds elsewhere, "especially if fresh, has a certain magnetism in it, by which it attracts the salt, power, or virtue (call it either) which gives it life, and is the logic of all the labor and stir we keep about it, to sustain us; all dungings and other sordid temperings being but the vicars succedaneous to this improvement." Moreover, this being one of those "worn-out and exhausted lay fields which enjoy their sabbath," had perchance, as Sir Kenelm Digby thinks likely, attracted "vital spirits" from the air. I harvested twelve bushels of beans.

But to be more particular, for it is complained that Mr. Coleman has reported chiefly the expensive experiments of gentlemen farmers, my outgoes were, —

For a hoe,	\$0 54	
Ploughing, harrowing, and furrowing,	7 50	Too much.
Beans for seed,	3 12½	
Potatoes "	1 33	
Peas "	0 40	
Turnip seed,	0 06	
White line for crow fence,	0 02	
Horse cultivator and boy three hours,	1 00	
Horse and cart to get crop,	0 75	
<hr/>		
In all,	\$14 72½	

My income was, (*patrem familias vendacem, non emacem esse oportet,*) from

Nine bushels and twelve quarts of beans sold,	\$16 94
Five " large potatoes,	2 50
Nine " small,	2 25
Grass,	1 00
Stalks,	0 75

In all, \$23 44

Leaving a pecuniary profit, as I have else-

where said, of \$8 71½.

This is the result of my experience in raising beans. Plant the common small white bush bean about the first of June, in rows three feet by eighteen inches apart, being careful to select fresh round and unmixed seed. First look out for worms, and supply vacancies by planting anew. Then look out for woodchucks, if it is an exposed place, for they will nibble off the earliest tender leaves almost clean as they go; and again, when the young tendrils make their appearance, they have notice of it, and will shear them off with both buds and young pods, sitting erect like a squirrel. But above all harvest as early as possible, if you would escape frosts and have a fair and salable crop; you may save much loss by this means.

This further experience also I gained. I said to myself, I will not plant beans and corn with so much industry another summer, but such seeds, if the seed is not lost, as sincerity, truth, simplicity, faith, innocence, and the like, and see if they will not grow in this soil, even with less toil and manurance, and sustain me, for surely it has not been exhausted for these crops. Alas! I said this to myself; but now another summer is gone, and another, and another, and I am obliged to say to you, Reader, that the seeds which I planted, if indeed they *were* the seeds of those virtues, were wormeaten or had lost their vitality, and so did not come up. Commonly men will only be brave as their fathers were brave, or timid. This generation is very sure to plant corn and beans each new year precisely as the Indians did centuries ago and taught the first settlers to do, as if there were a fate in it. I saw an old man the other day, to my astonishment, making the holes with a hoe for the seventieth time at least, and not for himself to lie down in! But why should not the New Englander try new adventures, and not lay so much stress on his grain, his potato and grass crop, and his orchards, — raise other crops than these?

Why concern ourselves so much about our beans for seed, and not be concerned at all about a new generation of men ? We should really be fed and cheered if when we met a man we were sure to see that some of the qualities which I have named, which we all prize more than those other productions, but which are for the most part broadcast and floating in the air, had taken root and grown in him. Here comes such a subtle and ineffable quality, for instance, as truth or justice, though the slightest amount or new variety of it, along the road. Our ambassadors should be instructed to send home such seeds as these, and Congress help to distribute them over all the land. We should never stand upon ceremony with sincerity. We should never cheat and insult and banish one another by our meanness, if there were present the kernel of worth and friendliness. We should not meet thus in haste. Most men I do not meet at all, for they seem not to have time ; they are busy about their beans. We would not deal with a man thus plodding ever, leaning on a hoe or a spade as a staff between his work, not as a mushroom, but partially risen out of the earth, something more than erect, like swallows alighted and walking on the ground : —

“ And as he spake, his wings would now and then
Spread, as he meant to fly, then close again, — ”

so that we should suspect that we might be conversing with an angel. Bread may not always nourish us ; but it always does us good, it even takes stiffness out of our joints, and makes us supple and buoyant, when we knew not what ailed us, to recognize any generosity in man or Nature, to share any unmixed and heroic joy.

Ancient poetry and mythology suggest, at least, that husbandry was once a sacred art ; but it is pursued with irreverent haste and heedlessness by us, our object being to have large farms and large crops merely. We have no festival, nor procession, nor ceremony, not excepting our Cattle-shows and so called Thanksgivings, by which the farmer expresses a sense of the sacredness of his calling, or is reminded of its sacred origin. It is the premium and the feast which tempt him. He sacrifices not to Ceres and the Terrestrial Jove, but to the infernal Plutus rather. By avarice and selfishness, and a grovelling habit, from which none of us is free, of regarding the soil as property, or the means of acquiring property chiefly, the landscape is deformed, husbandry is degraded

with us, and the farmer leads the meanest of lives. He knows Nature but as a robber. Cato says that the profits of agriculture are particularly pious or just, (*maximeque pius quæstus*,) and according to Varro the old Romans "called the same earth Mother and Ceres, and thought that they who cultivated it led a pious and useful life, and that they alone were left of the race of King Saturn."

We are wont to forget that the sun looks on our cultivated fields and on the prairies and forests without distinction. They all reflect and absorb his rays alike, and the former make but a small part of the glorious picture which he beholds in his daily course. In his view the earth is all equally cultivated like a garden. Therefore we should receive the benefit of his light and heat with a corresponding trust and magnanimity. What though I value the seed of these beans, and harvest that in the fall of the year? This broad field which I have looked at so long looks not to me as the principal cultivator, but away from me to influences more genial to it, which water and make it green. These beans have results which are not harvested by me. Do they not grow for woodchucks partly? The ear of wheat, (in Latin *spica*,

obsoletely *specia*, from *spe*, hope,) should not be the only hope of the husbandman; its kernel or grain (*granum*, from *gerendo*, bearing,) is not all that it bears. How, then, can our harvest fail? Shall I not rejoice also at the abundance of the weeds whose seeds are the granary of the birds? It matters little comparatively whether the fields fill the farmer's barns. The true husbandman will cease from anxiety, as the squirrels manifest no concern whether the woods will bear chestnuts this year or not, and finish his labor with every day, relinquishing all claim to the produce of his fields, and sacrificing in his mind not only his first but his last fruits also.

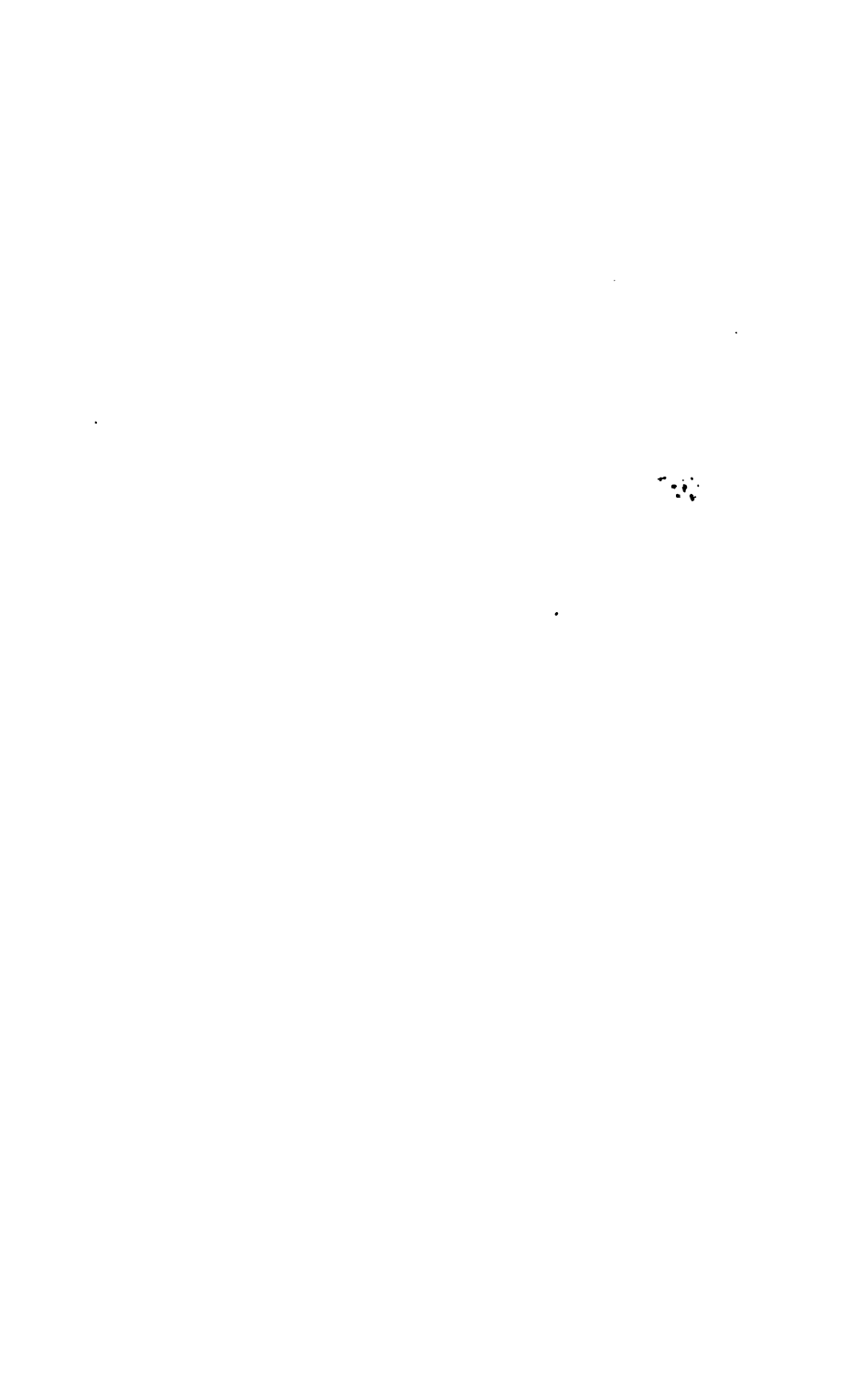
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